

The Modern Mystic

VOL. 1. No. 3.

MARCH 1937

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Contents

	PAGE		PAGE
<i>Dr. Walter Johannes Stein</i> RUDOLF STEINER'S LIFE AND WORK	6	<i>Robert E. Dean</i> KABBALAH—THE TRADITIONAL LORE	20
<i>Robert Harborough Sherard</i> CONTACTS WITH THE OCCULT	10	<i>Shaw Desmond</i> HOW THEY LIVE IN THE NEXT WORLD	26
<i>René Lagier</i> LA FRANCE MYSTIQUE	13	<i>Norman Adcock</i> THE ORIGIN OF FOLK TALES AND MYTHS	28
<i>Clare Cameron</i> POEMS	13 & 47	<i>Alan W. Watts</i> THE SPIRIT OF ASIA	32
<i>Raymund Andrea</i> THE MYSTICAL NOVITIATE	14	<i>Dr. Nandor Fodor</i> IS THERE EVIDENCE FOR SURVIVAL?	34
<i>William Gerhardi</i> MY GREATEST EXPERIENCE	16	<i>W. J. Tucker</i> ASTROLOGICAL SUPPLEMENT	40-47
<i>W. J. Turner</i> BEETHOVEN AND REVOLUTION	18	<i>Eleanor C. Merry</i> POEM	17

BOOK REVIEWS

TITLE.	PUBLISHER.	PAGE	TITLE.	PUBLISHER.	PAGE
STRANGE DIARY	Rider	37	HEAVENLY HELL	Putnams	37
WHAT IS YOUR WILL?	Rider	37	STANISLAS DE GUAITA	Editions du Symbolisme	37
THE SECRET WISDOM OF THE QABALAH	Rider	37	MITHRAIC EMBLEMS	Boriswood	38
THE AMAZING PHENOMENON OF VOICE	Rider	37	MOON AND PLANT GROWTH	Anthroposophical Agricultural Foundation	38

OUR POINT OF VIEW

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The Modern Mystic

and Monthly Science Review

VOL. 1. No. 3.

MARCH 1937

2/-

A MONTHLY JOURNAL DEVOTED TO THE STUDY OF MYSTICISM AND THE OCCULT SCIENCES.

ALL COMMUNICATIONS INTENDED FOR THE EDITOR

should be addressed to the Editor, *The Modern Mystic*, 35, Great James Street, Bedford Row, London, W.C.1.

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Annual subscription 25/- post free, payable in advance.
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Our Point of View

Since the appearance of the February number of the *Modern Mystic*, many readers have written for copies of the first issue. Only a limited number of both the January and the February issues are available; readers wishing to possess them should apply immediately.

* * * * *

In a letter to the Editor of the *Sunday Express*, Mr. H. de Vere Stacpoole, the novelist, says that the Egyptian Government intend to re-bury the Pharaohs. He continues: "... It was a scandal even desecrating their tombs and I think it brought bad luck on the world. Anyhow, if they are going to make some sort of amends now, they ought to do the thing properly ... " At least one thing is certain, and that is the impossibility of unearthing the whole unsavoury story of Egyptian excavation. Instead of making the re-burial an excuse for ceremonial and a "spectacle" for the insatiable seekers after the sensational, these ancient kings should be returned to their tombs as surreptitiously as they were exhumed, but with the dignity to which they are surely entitled.

No small portion of the innumerable books written about Napoleon have been devoted to the "superstitious" aspect of his many-sided character. That he had a firm belief in his star is not in doubt. Indeed, the idea of a tutelary star possessed his mind from the outset of his career, and Surgeon-General R. Brice in *The Riddle of Napoleon* relates many interesting instances of the Emperor's belief. His uncle, Cardinal Fesch, said that one evening at Fontainebleau Napoleon wished to point it out to him, but he could not see it. General Rapp declares that in 1806, on his return from the siege of Danzig, the Emperor got into a fury with him because he was unable to distinguish it from the other stars. Napoleon once said of Salicetti, "He wanted to do me great mischief, but my star would not allow it." And then there is the prophetic moment when, on the way to Elba, he himself could not find his star.

* * * * *

As we intimated in our first number, we shall keep in mind the practical side of the occult. In this issue there appears a review of a book which should excite the interest of all gardening readers. There can be no doubt at all of the moon's influence on all manner

of things ; gardening is only one of them. Will readers who are interested in this subject write to us, stating whether they would like a permanent gardening feature based perhaps upon the methods outlined in the book? If the response is sufficiently large we shall try to do something about it.

* * * * *

The effects of the moon are by no means confined to plant life and to the tides. The moon very largely affects health, and there are those who believe that if not wholly, at least to a considerable extent, it determines sex.

* * * * *

Will readers ordering books through the bookshelf page kindly bear in mind the necessity of enclosing postage? Failure to omit the small amount asked for postage in many cases has meant the whole difference between profit and loss! Additions to this month's Bookshelf are a number of volumes published by the Rosicrucian Order. These, and other titles which will be announced later, are on the way from America. Orders will be executed in rotation.

* * * * *

In this issue is an article by Robert Harborough Sherard. Mr. Sherard is not an occultist, nevertheless his work will intrigue those (and there are many such) whose interest in the mystical was first awakened by similar experiences. Mr. Sherard's has been a full, interesting, and useful life. He has been eminently successful—if success be measured by the attainment of objectives—but his very real gifts as a writer have never been accorded just appraisal. His latest book, *Bernard Shaw, Frank Harris and Oscar Wilde*, is being widely read and discussed in those circles which hitherto considered Frank Harris's statement to be the last word.

* * * * *

Twenty-three years ago, in a small mining village in the North of England, the present writer, then a schoolboy, read Sherard's *Twenty Years in Paris*. It was a secondhand copy whose purchase was made possible by borrowing threepence to add to a financial resource of sixpence. What a book! Could it be possible that this man had actually walked in the courtyard of the Louvre, maybe his shoes covering the very footprints of d'Artagnan? So does the mind, when very young, weave around its prejudices a halo of romance not untouched by envy. France and all things French stood in some sort of youthful but quite illogical relationship to Sherard. He was the point of contact between an English schoolboy and the faraway days when Roman players exhibited their histrionic gifts in the amphitheatre of Avignon. By some curious interlacing of the time-web he courteously accepted an invitation to write an article for the *Modern Mystic*.

* * * * *

The mediumship of David Dunglas Home was not always above suspicion. Maybe he did not deserve some of the implications of Browning's poem, *Mr. Sludge the Medium*, but the affair with Mrs. Lyon, after the hearing of which the medium was ordered to return to her the £30,000 extracted by "advices" from the "other side," did nothing to vindicate him. Mr. Horace Wyndham in a new life of Home, *Mr. Sludge the Medium*, contrives to present a fair and well-balanced judgment. (Bles, 12s. 6d.)

We have been asked to publish an article on Count Louis Hamon, known the world over as Cheiro. It will be recalled that immediately following his transition, the more sensational of English newspapers devoted considerable space to alleged phenomena attending his passing. The newspaper "stories" centred around the statements of Mrs. Edith Phelan, a trained nurse who was apparently the sole witness. At bottom, the phenomena appears to have consisted of a perfumed atmosphere pervading the room, a clock that struck one at the hour of 12.15, and, although no other persons were in the house, a sound as of an army marching up and down the stairs. The phenomena, however it may be explained, was evidently real enough to Mrs. Phelan. Such happenings, however, can be duplicated, and are not so uncommon as the newspapers suggested. Count Hamon had extraordinary psychic gifts, and the accuracy of many of his predictions is not to be questioned. We should not, however, consider him a great mystic in our understanding of the word. He was merely a psychic of great natural ability who appears also to have been an excellent business man.

* * * * *

Mr. Paul Clancy, well known to students of Astrology as the publisher of *American Astrology*, has now launched a new quarterly from New York, the *American Journal of Astrology*. Amongst the trash which passes for Astrology in too many American journals, these two publications reach a high standard of efficiency and technical accuracy. In the issue before us there is an article on Babylon by Mr. Robert E. Dean, our own contributor. Mr. Dean is the District Attorney at Memphis, Tennessee.

* * * * *

The article on the origin of Folk-lore and Myths by Mr. Adcock will be followed in future issues by a short series devoted to the Mystical significance of Myths. Another series which we hope to commence with the June issue will be devoted to the Mystical life of Jesus; being an account of the eighteen years of which the Bible gives no record. We are also arranging for a series of articles on the life of the Pharaoh Amenhotep IV and other spiritual leaders from ancient times down to the present day.

* * * * *

We recently came across, in manuscript, a copy of a seventeenth-century book on Alchemy. The original is unobtainable, but well known to antiquarians and to students of the ancient science. It is somewhat difficult to decipher, and is necessarily archaic. We are having it transcribed and propose to publish extracts from it from time to time. We wonder how many of our readers are aware that there is an Alchemistical Society in London, and that similar societies in France and in other parts of the Continent are very active?

* * * * *

The Cresset Press have just issued Mr. Peter Wilding's *Adventures in The XVIII Century*, being the histories of "six incredible lives," number one being Cagliostro. We are afraid we cannot agree with the critic who said: "This book is, it is certain, historically fool-proof." What the author says about his five remaining subjects is doubtless sound enough, but there is a great deal about the enigmatical Balsamo that has escaped his attention. By far the most reliable essay on the Comte de Cagliostro is that contained in Mr. Waite's *Lives of the Alchemistical Philosophers*, published in the 1880's, but still obtainable second-hand.

The Editor.



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Rudolf Steiner's Life and Work

by Dr. Walter Johannes Stein, Ph.D. (Vienna), Editor "*The Present Age*".

THE extraordinary life of Rudolf Steiner and his undoubted powers of clairvoyance are an example of how the mind of a modern man can develop knowledge which covers the whole field of the wisdom both of the Ancient Mysteries and also of modern science. There is no exaggeration in such a statement, for Rudolf Steiner was able to answer questions in mathematics, physics, chemistry, geology, astronomy, medicine, botany, zoology, anthropology, economics, theology, history of philosophy, world-history.

Throughout many years of close co-operation with him I was able to observe this unique phenomenon. Between the years 1919 and 1924 I met Rudolf Steiner at many conferences with the sixty-four teachers of one of the largest private schools in Germany, the Waldorf School at Stuttgart, where more than a thousand children were being educated according to the principles inaugurated by him. At these conferences he was asked all kinds of questions, about methods of teaching in general, about problems of education and the training of the characters of children between the ages of 6 and 18. His opinions were asked about the merits of text-books dealing with all the sciences, or, for example, about which particular theory should form the basis for teaching some particular branch of science. In all these meetings there was a lively development and interchange of ideas on every subject of the school curriculum, from higher mathematics and the sciences to such subjects as music (both theoretical and practical) and gymnastics. To watch Rudolf Steiner dealing with experts in all these subjects, helping and correcting them in his simple, kindly way and going to the root of every problem, was to realise his scientific and human greatness.

I have never been a blind follower or fanatical propagandist of Rudolf Steiner's teachings. From the very first time I met him my desire was to obtain enlightenment upon problems from his all-embracing knowledge, and then I spent my time in collecting every available proof in confirmation of what he had said. It was in this way that I collaborated with him when I first met him and discussed the thesis for my degree at the University of Vienna, and

in this way I have continued. I say this in order to show that his universal knowledge could stand the test of any kind of scholarship—a fact that speaks more tellingly than the uncritical acceptance of narrow-minded "followers."

My degree was in mathematics and philosophy. There was not one occasion when, upon being asked about current problems in these subjects, Rudolf Steiner said: "I will answer you later on, when I have read this or that book." He would immediately take his pencil and proceed to work out the most difficult mathematical calculations, mention the relevant literature and very often give me details about the lives of the various authors. He seemed to have a personal knowledge of the scholarship both of Europe and indeed of the whole world.

To begin with, it was not his clairvoyance that impressed me, but his wide and profound knowledge of all the sciences, to which was added that universal knowledge to which he gave the name "Anthroposophy," using the Greek words for *man* and *wisdom*, because the human being was the centre of all his research. So I became an Anthroposophist.

Rudolf Steiner's clairvoyance began when he was a boy. His first occult experience was a vision of a lady, a relation of his mother's, who appeared to him asking for help. The boy did not know her at the time of the vision, but heard afterwards that she had died at the very moment when she had appeared to him. A photograph which he recognised was shown to him, but with a self-control extraordinary in a boy of the age of seven he said nothing about his vision.

Rudolf Steiner's parents and teachers, being very matter-of-fact, realistic people, had no understanding of clairvoyance, so the boy decided to remain silent about his visions, always trying to verify them by facts. Much later, in a public lecture-course given in Stuttgart for students at German Universities, he said that he had learnt what real happiness was when he discovered that in geometry the same thing happens as when one is endeavouring to verify clairvoyant experience, because both illustrate in figurative images the content of a truth never fully to be expressed in



Dr. Walter Johannes Stein was born in Vienna, in 1891. His father was Dr. Wilhelm Stein, a lawyer. He studied at the Schottengymnasium and the University of Vienna, taking as his special subjects: science, mathematics and philosophy. He was awarded the degree of Ph.D. (Vienna). He served in the Austrian Army during the war and was promoted to the rank of Lieutenant (corresponding with that of Captain in the English Army). He won several decorations and, together with other officers who had served in the advance army from the beginning of the war without leave of absence, was recalled and made an instructor in the schools for the reserve of officers in Wiener Neustadt, then in Vienna, and then in Brünn. After the war he was appointed teacher of history and the history of literature in the Free Waldorf School founded by Rudolf Steiner in Stuttgart, where he remained for thirteen years. After the death of Rudolf Steiner he left this post and was called to London by Mr. D. N. Dunlop, the founder and Chairman of the Executive Council of the World Power Conference in London, to organise an Economics Research Bureau in connection with an Economics Section of the World Power Conference. Dr. Stein worked here until D. N. Dunlop's death and in the editorial office of "*World Survey*," an industrial magazine. After Mr. Dunlop's death, Dr. Stein brought out his monthly journal entitled "*The Present Age*," the idea for which had initiated in co-operation with Mr. Dunlop. Dr. Stein is still engaged in this work.

word or picture. In mathematics he found the right method for dealing with inner experiences, and for that reason he started his study with mathematics and mechanics.

He believed that Plato was right when he recommended his pupils to begin their philosophy with a course in mathematics. "You must acquire the faculty to think the invisible by visualising it, and to get rid of the habit of merely illustrating your ideas in images, by turning back to the silent world in which no image and no sound or voice can live." If by an act of free volition a man can change the world of images and sounds into the world which remains soundless and empty without losing himself, *i.e.*, without losing the content of his meditation, he can enter that hidden world which is the world of Spiritual Science. But the methods used by Spiritual Science for investigation are unusual. "Our senses show us one side of the world; our thinking, the other." The world appears in experience and in theory. But between experience and theory there is a gap. We do not know how the sensible and thinkable parts of the world are linked together. The moment we find this out we realise that we ourselves "consume," as it were, the world which is only one unit in these two parts, by darkening the middle part and loosening the link between senses and brain. The nerves which transmit the specific energy of the senses, for example, the optic nerve which transmits the light, remain unconscious. When we learn to enter this unconscious, middle part between sense-organ and brain, we become clairvoyant. Light flashes up if the optic nerve is cut. This light remains unconscious in normal conditions, but it enters into the senses, for example into the eyes with which we see colours, the "deeds and passions of the light," but never the light itself. It also enters into the brain when we use the "inner light" of intelligence. The transmitting energy itself remains in the sphere of the Unconscious. If a man learns to use all these specific energies, he adds the world that is discovered by clairvoyance to the sensible and intelligible world. The "tree of dreams," the nervous system, becomes conscious. When this happens, man enters Paradise from which he was driven out when his senses were opened.

It is clear that this method of consciously developing clairvoyance suggests a new way of teaching such a subject as Optics. For this reason Rudolf Steiner was very interested in Goethe's theory of colours. With him it was not a question as to whether Newton or Goethe is right. Newton deliberately arranged all his experiments in the field of the senses and of theoretical insight. Goethe tries to enter with inner experience into the hidden side of the creation of the things that are perceptible to the senses. He discovered the complementary colours created by our eyes when we look at colours. We create green when we look at red, blue when we look at yellow, for example. Rudolf Steiner wished to have experiments done to prove Goethe's statements, and the thesis for my doctor's degree was based, partially, on those I carried out according to his indications.

I can well imagine that it will be said: "But this is not mysticism, this is natural science." Mysticism, however, is essentially inner experience, and scientific genius of the highest order is not developed merely by the reading of books.

The world appearing to "exact clairvoyance," as Rudolf Steiner called it, is the Imaginative world. The world of the senses gives the impressions of yellow, blue, and so on. The Imaginative world reveals what creates the sense-impressions, and in this world forces become visible. Behind the world of objects

the world of forces appears, the world which creates organs, the world of *life*. To enter this world it is necessary not only to study, as science does, how the retina, for example, is destroyed, but also how its forces are refreshed and revived. And when we have conscious inner experience of the world in which our body and mind are refreshed and revived during sleep, we are in the Imaginative world. We must learn to enter and to leave it in full consciousness. It was during the time when Rudolf Steiner was studying this Imaginative world that he became an interpreter and commentator of Goethe's works. He brought his knowledge of mathematics, physics and the evolution of organic life into relation with his inner experiences. But he remained silent. He did not speak about his own point of view.

This silence is necessary for a mystic. We are told that Jacob Boehme was silent for ten years. Goethe too, being a mystic, was silent about his experiences for ten years—the "dull" period as he calls it. It is necessary to go into the wilderness for a certain time for the purpose of inner development. In these modern times we cannot escape from the noise and hubbub of everyday life. But we can learn to be silent, not in all, but in certain matters, and then we become "modern mystics." We have our occupations, our business life, and we struggle for our daily bread; but we are silent in other matters. That was Rudolf Steiner's way.

I knew Rudolf Steiner's brother and sister. They lived the life of very simple people in a tiny Austrian village. When I asked his sister to tell me about her brother Rudolf's early youth she spoke affectionately of him. She had never heard of Anthroposophy nor did she know what her brother was doing, except that he had built "a big house" in Switzerland. She gave me his letters to read and I could see that he did not attempt to disturb her simple, quiet world. He asked about her health, the news in the village and things of that kind. This revealed to me another aspect of Rudolf Steiner's "silence." Many of his friends whom I met told me with what great-hearted sympathy and understanding he would always listen to them and their ideas. And when I asked them to tell me about the things which seemed to have been in his mind at the period of his life when they met him, they all became silent and thoughtful, answering: "I don't know; he did not speak of himself." A very old friend of his, the Austrian poet Lemmermeyer, for example, gave this answer: "Rudolf Steiner was not one of those people who advertise themselves. He knew too much. He recognised the value of things eternal and of things perishable. That was his way."

The main events of Rudolf Steiner's life are published in his Autobiography, a volume entitled *The Story of My Life*. It went against the grain with him to write about himself, but he finally decided to do so in order to clear up many mis-statements spread about him by opponents. It is an extraordinary book because he speaks of every important person he met during the period he happens to be describing, but leaving out himself as far as possible. Somebody once said to him: "Why do you speak so little about God?" He smiled, and said: "I have too much reverence." And so in this direction, too, he was silent. He never mentioned his personal experiences without an apology such as: "I hope you will forgive it if I mention something which happened to me and which illustrates this point." He was humble in the very truest sense of the word. He did not assume humility for the sake of effect.

When I was in the village where his sister lived I asked a

peasant who had known him: "What can you tell me about Rudolf Steiner?" The peasant took off his hat, ran his fingers through his hair as if to intensify his memory, moved his body left and right, and finally said: "He was a real peasant." And that was characteristic of Rudolf Steiner. He could put himself on the level of everyone he met, on the level of great scholars and simple peasants alike. When he was asked for *help*, then he was really himself—the master of all sciences and arts, one who understood all religions and the life of all the centuries.

When Rudolf Steiner was very young he used to go by train every morning to the Technical High School in Vienna. This same train was used by a man who had very highly developed powers of clairvoyance. He gathered herbs and used to sell them to chemists in Vienna. Rudolf Steiner at once struck up a friendship with this man, who was poor and completely uneducated in the modern sense. His name was Felix Kakotzy, and he showed Rudolf Steiner the Signs and Symbols of the Rosicrucian Order which were published by Henricus Madathanus Theosophus, and are mentioned, without being explained, in Blavatsky's *Isis Unveiled*. Rudolf Steiner was very interested in the understanding of nature possessed by this simple man. Much later on he told some of us that there was still living in Felix Kakotzy the last remnant of the Aristotelian knowledge of nature which had been passed on through the centuries by tradition from mouth to mouth. This meeting was important for Rudolf Steiner, because Kakotzy was a link with a kind of knowledge that was just dying out and he realised that what was necessary now was a renewal of alchemistic science but in an entirely new form, founded on modern science. Whenever Rudolf Steiner spoke of Kakotzy it was with great love. He has introduced him as one of the characters in his Mystery Plays, under the name of Felix Balde.

I know that it is customary with biographers to speak about father, grandfather and so on, but this would be purposeless in the case of Rudolf Steiner. He was an individual who can only be explained by the century in which he had chosen to incarnate. He was born when the "social question" was becoming acute, when Karl Marx had published his work on Capital, and Darwin his research. Hereditary powers became the all-important factors; surroundings and milieu seemed to offer the explanation of an individual's work. The philosophies of Marx and Hegel combined began to dominate the minds of thinkers in the world. Rudolf Steiner's birth was a protest against this one-sided outlook. In him an Individuality had been born who was inexplicable through his ancestors, an Individuality who found his place in history in contradiction to the general trend of the age. He and his work have often seemed to me to represent the other side of the problem of our time, to be a colossal effort to adjust the balance between Matter and Spirit, to quell the overwhelming power of observation confined entirely to the world of sense and, breaking through the boundaries of the sensible and intelligible world, to find the spiritual world.

All Rudolf Steiner's later philosophy points in this direction. Thus his work was a continuation of that of Aristotle, not of Plato. There was a certain one-sidedness in Plato's conception of the ideal world. Aristotle tried as far as possible to follow Plato, but he was able to keep the balance between the visible and the hidden worlds. Rudolf Steiner's philosophy was a continuation of that of Aristotle, but yet it was his destiny to deal with the thought of one of the greatest Platonists, Goethe. In editing and

annotating Goethe's writings Rudolf Steiner added the Aristotelian view to the Platonic world-conception which had been renewed by Goethe in the modern age.

It was through Karl Julius Schröer, a most eminent exponent of Goethe's writings, that Rudolf Steiner began this work. Schröer was Professor of German Literature at the Technical High School in Vienna. According to an old custom, the curriculum still included a course in what was known as *Eloquentia*. Because this was not a subject which formed part of any examination, practically nobody attended the lectures—only Rudolf Steiner and two others, and after a short time Rudolf Steiner was left alone. Schröer's lectures were therefore given in his private rooms and it always seems to me to have been destined so: this one pupil represented a whole movement of thought and it was therefore well worth training him alone. Rudolf Steiner's education had hitherto been mainly concerned with the sciences, but now he turned more specifically to philosophy and literature. His study of Kant and other philosophers had, however, started when he was only 16.

Schröer dealt not only with German Literature but with the literature of the world, and it was he who introduced Steiner to the great writings of antiquity. He showed him, for example, how the *Nibelungenlied* may in some ways be compared with the *Iliad*, and the *Gudrunlied* with the *Odyssey*. He had very deep insight into Comparative Folk-Psychology, and in his short, epigrammatic way Schröer would often characterise whole epochs in a few telling words.

Schröer had been commissioned by an important German Publishing Company to annotate and edit the writings of Goethe for a new edition of Goethe's works. He felt that he himself was only capable of dealing with the literary material, and when looking around for someone suitable to undertake the work of annotating and editing the botanical, zoological, geological and meteorological writings his choice fell upon Rudolf Steiner, although he was very young at that time. Steiner accepted the offer and so was called to the Goethe and Schiller Archives in Weimar. Once when he was engaged on the work of re-editing Goethe's geological writings for the edition produced by Sophie of Saxony, an old servant in the library who used to fetch the books from the shelves said to him: "Sir, may I ask a question? I have served here for many years, fetching the books from the shelves for the Professors who work here. But I see that all they do is to write out what is already printed in the books. Then *their* books are printed, and they, too, appear on the shelves. And I ask myself: What is the use of this?" But the man of whom this old servant asked the question was not simply copying out what was there already. He was adding something—something that would bring home Goethe's thoughts more clearly still to his readers.

(To be continued.)

The sagacious reader who is capable of reading between these lines what does not stand written in them, but is nevertheless implied, will be able to form some conception.—GOETHE (Autobiography Book XVIII).

To judge of the real importance of an individual, we should think of the effect his death would produce.—LEVIS.

The English Mystics

Lord Bacon

Who is there that, upon hearing the name of Lord Bacon, does not instantly recognise everything of genius the most profound, everything of literature the most extensive, everything of discovery the most penetrating, everything of observation on human life the most distinguishing and refined? All these must be instantly recognised, for they are all inseparably associated with the name of Lord Verulam.—Burke, in a speech on the Impeachment of Warren Hastings.

Bacon's genius was like that of Shakespeare's in the sense that it was truly universal. His versatile mind ranged over the whole of human life and knowledge. In common with all mystical literature, the works of Bacon may be read with profit by the coldly analytical, yet retain for the mystic the full bloom of that knowledge which is the core of being.



He has been claimed by the Rosicrucians as their Imperator. The fact that the layman has no very real evidence of it in no wise invalidates the claim. One thing is certain, and that is that a close study of some of his works, particularly the *Instauratio Magna*, the *Novum Organum* and the *History, Naturall and Experimentall of Life and Death*, shows no very great and new discovery, but rather a re-interpretation of much older writers, a method inseparable from occult investigation. It is from such writings that the *Encyclopædists* arranged their scheme of the sciences. To Bacon we owe the discoveries afterwards made by Newton and others.

The student of mysticism cannot fail to appreciate the vast influence exercised over Bacon by Pythagoras. This may be some indication of the truth of the Rosicrucian claim, for it is well enough known that Pythagoras was in close touch with the secret schools of his day. However that may be, Bacon himself established a school in metaphysics to which can be traced nearly all the improvements in the study of the sciences, social policy, statesmanship and education effected since his day.

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Contacts with the Occult

by Robert Harborough Sherard

“YES, I think it quite possible. Could be done. But what money would there be in it? I don't see any.”
Thus to me Thomas Edison at lunch-time on August 19th, 1889.

It was on the first platform of the Eiffel Tower, where Edison was being entertained as the guest of honour. A royal messenger from Rome had just brought him the insignia of Grand Officer of the Crown of Italy, which carried with it, as pompously announced by Cavaliere Copello, the title and dignity of Count.

“But what if you get put wise by Morgan or Rothschild? There might be money in it then, Count,” I said, and dodged the blow he aimed at me with his Trilby hat.

We had come out of the dining-room long before déjeuner was over. Edison, because 16 oz. per diem was all the pabulum, solid and liquid, he ever ingurgitated and, having always been interested in telepathy, I had asked him if he thought an apparatus could be made which would transmit thoughts from one person to another.

Telepathy has always profoundly interested me because I am susceptible to it in a marked degree and not I alone but members of my family. My mother, granddaughter of William Wordsworth, used to tell us of numerous instances of thought-transmission by the aid of a Bible which she had experienced; and she was a woman of liberal and broadminded views, inclined towards the end of her life to Agnosticism.

Her second daughter, my sister Emmeline, must have been extraordinarily receptive to the waves (or whatever they are to be called) of telepathy or thought-transmission, but I only have on record one striking instance of this, for she never spoke of things of the other world and, without cynicism, was sceptical to a degree. Here is what happened to her while at the counter of one of the departments of the Army and Navy Stores in Victoria Street. In those days not much attention was paid by members or employés to the rule that no purchase could be completed unless the membership ticket was produced at the time of payment. The employé usually was satisfied if the customer gave a number, which was not always the one under which the membership was

registered. My sister had left her ticket at home that day. It bore a number of five cyphers which she had never noticed and had no knowledge of. “Your number, please, Miss?” asked the clerk, turning from another lady who was standing at his counter. My sister, unembarrassed, rattled out a rapidly conceived membership number of five figures—the first that came into her head. “I beg your pardon, Miss,” broke in, not without acerbity, the lady by the counter, “but that is my number. As you can see,” she added, turning to the clerk, “by this ticket. It's mine.”

This may be unbelievable, but it is an actual fact.

Instances of my own receptivity are numerous. Perhaps the most recent one, as recorded in my last book *Bernard Shaw, Frank Harris and Oscar Wilde* (Werner Laurie) was when the word “Catilina” flashed into my mind when Lord Alfred Douglas, with whom I had been lunching at Hove, asked me whether I was born in October and so a Librian like Oscar Wilde and himself. I told him I was born under the sign of Sagittarius. We went out while talking. Douglas ran across the road to buy an evening paper and came back exulting at the news that a horse had won by which he was entitled to a “double.” We hadn't spoken of racing or anything connected with it during the whole afternoon. The horse's name was Catilina.

But I suppose telepathy is a very common human experience. Whilst writing this article I have been to a shop close by to renew my supply of paper and mentioned to the lady who keeps the shop—a highly intelligent woman, by the way—that I was just now engaged on an article which touches on the subject of thought transmission. She said that it was quite a commonplace thing with her to receive these thought transmissions in the course of her business. The other day a customer, who was practically a stranger, came into her shop and whilst they were chatting about the weather she went to her drawer, fetched a box of Relief nibs and put it on the counter before the gentleman, who had not given her any order. “Thank you,” he said. “That is exactly what I came into the shop for, but do you know I never asked you for anything?” She told me she had had the same experience with another casual customer, a lady, who wanted a special box



Robert Harborough Sherard in 1893.

Robert Harborough Sherard was born at Putney, December 3rd, 1861. His father was the heir of the last Earl of Harborough; his mother was a granddaughter of the poet, William Wordsworth. He was educated at Wiesbaden, Dresden, Guernsey, Windermere, Oxford (New College), Bonn and Paris. Engaged on literary work in Paris for a quarter of a century, of which his “Twenty Years in Paris” is the record. For the last 45 years has worked hard in defence of the memory of Oscar Wilde. His famous “White Slaves of England” procured immediate abolition of the employment of women in the white lead industry; his “Child Slaves of Britain” brought about many improvements in the lives of the children of the poor. In 1900 he went to the U.S.A. as a pauper immigrant for the “Daily Express,” and his articles there, afterwards republished in his “At the Closed Door,” prompted Theodore Roosevelt to investigate conditions at Ellis Island, the result being complete reform. Travelled in Poland, and wrote the “Alien at Home,” which brought the passing of the Aliens Act. Between 1931 and 1934 wrote his final volume rehabilitating Wilde, “Bernard Shaw, Frank Harris and Oscar Wilde” (Werner Laurie). Is now engaged on his “Memoirs of a Mug.” Says “pioneering never pays” and rejoices in the fact. Lives in France, as he likes to show off his ribbon of the Legion of Honour which was awarded to him for his book on Maupassant.

of stationery, which she produced before she had been asked for it, and which the customer had never bought at her shop before. Again, she had fetched a particular card out of her window at Christmas time, while the lady was turning over other cards on the counter, and offered it to her customer, who said: "That's the very card I had most admired in your window; but I didn't like to trouble you to go and take it out for me."

There must have been a strong telepathic connection between me and the late Ernest Dowson, the poet, who died in my cottage at Catford in February, 1900. Once in Paris, in a *marchand de vin's* in the Villette quarter, we both burst out absolutely synchronously with the word "Coupeau," as a fresh young *ouvrier*, clean and tidy, with his plumber's kit-box hung round his neck, entered the bar with two disreputable old men, who were obviously pillars of that *assommoir*. At exactly the same second Ernest and I had visualised a scene from Zola's masterpiece.

But I had a much stronger message from him in the last week before he died. He had seemed much better after I had cared for him for five weeks, and I thought that I could safely leave him, to be nursed back to health, to the care of my wife whilst I went over to Paris on urgent business. I had said goodbye to him and was purposing to take the train from Victoria. I had gone to Catford railway station with my luggage, with the intention of taking the next train up to town in time for the Newhaven-Dieppe train. I had bought my ticket and was proceeding to the train when something like a ghostly hand seemed to be laid on my face and to push me away from the carriage, the door of which I was about to open. The pressure grew stronger, and when I turned round the hand seemed to pass from my face to between my shoulder blades and pushed me back in the direction from which I had come. I felt it was a warning, threw away my ticket, picked up my grip and trudged back to Sandhurst Gardens where I then lived. I explained to Dowson that I had thought better of it and that I had come back to be with him. "I thought you would," he said. Four days later, without any signs of having got worse, just as I had returned from the town where I had been to fetch him a clean collar, and was sitting by his bedside asking him whether he would get up that morning, he rose up in a sitting posture, shuddered, choked, and died.

This ghostly hand has more than once intervened to warn, repel, or guide me. It is an actual physical sensation, like the feeling of invisible force that one feels who walks against a strong wind. Disregarded, I have paid heavily for my *laches*. I never felt it as strongly as once when in 1906 I was reaching out my hand to turn the handle of the door of a magnificent suite on the first floor of the Hôtel Gallia in Cannes, when I had been invited to enter by the melodious voice of the beautiful and enormously wealthy woman whom I afterwards married, and with whom I spent at Guilsborough Hall a period of five years—well, what did the Poet say when the Empress bade him relate afresh the *infandum dolorem*? I disregarded it; and went in to what seemed to me a paradise of flowers, of fragrance, of beauty and luxury; and the consequences of my transgression—the papers record it only too fully.

Again—and here may I be allowed to quote from my book *Twenty Years in Paris*, because I do not feel that I could describe this experience in any better language than I found when I wrote it in that book. Here it is. But the passage about the place

where poor Curie committed suicide, interpolated in the text, is an addendum; and where I have written "impulse," "ghostly hand" should be read.

"A week later, towards seven in the evening, I was returning home from the house of Professor Richer in the Rue de l'Université. I had been to see this distinguished savant to hear from him some particulars about a new flying machine or aeroplane which he had invented and with which he had recently been experimenting in the South of France. My head was full of the wonderful things that I had heard. When I reached the Rue du Bac my way home would have taken me to the right up this street and so to Montmartre over the bridge.

"But I found myself continuing along the Rue de l'Université. A sudden impulse had come upon me to go on to No. 41, and to ask to see Alphonse Daudet. It was an unreasonable proposal. The hour was late. He had himself told me at our last meeting to wait till he made a sign. But I went on. I reached No. 41. I took hold of the bell-pull of the house. Then, suddenly, my impulse left me. I relaxed my grasp. I turned round on my heel and walked back up the Rue de l'Université, reached the Rue du Bac, and went home.

"Near the corner of the Rue du Bac (the very spot where years afterwards poor Curie, committing suicide, threw himself under a vintner's dray), I had noticed the hour by a clock in the shop of a wine dealer. It was some minutes past seven. The next morning on opening my *Figaro* in bed, I saw the news that Alphonse Daudet was dead. From what I afterwards learned it must have been almost at the very minute that I had my hand on the bell-pull at his door that he fell forward dying on his dining table."

There had been between me and Alphonse Daudet, I should explain, a strong friendship. His son Léon Daudet, the Royalist editor, in one of the volumes of his *Entre Deux Guerres* series of reminiscences, writes of me as "un écrivain anglais de grand talent et de beaucoup de cœur, que mon père avait pris en affection et qui ressemblait beaucoup en blond au jeune Premier Consul." We wrote the book *Premier Voyage, Premier Mensonge*, which after Daudet's death, translated back from my English, was published with considerable success as one of Daudet's posthumous works. There was great sympathy between us. Though he sometimes called me "grand fou" he sometimes spoke of my "âme exquis d'artiste." What is the explanation why, in the minutes before his sudden death, I was irresistibly drawn towards him, but that this spiritual convoy suddenly ceased at the very moment that his soul passed on?

To revert to the members of my family: one of my brothers, the youngest of our family, who, a distinguished member of the I.C.S., died after years of ill-health and physical suffering, long before his time, last year at Cheltenham, had a firm belief in the baneful influence of the Hoodoo and indeed has left a manuscript of reminiscences showing how all his life it has affected his career. A good example of this is that after achieving a big success with his first book *The Lost Dominion* which, stigmatized by the then Secretary for India (Lord Birkenhead) as a "very foolish book, written by a very foolish person," went through several editions in a month and has gone on selling ever since till to-day

it is in its 20th edition. "Al Carthill" was the Arabic name which my brother adopted for his literary career. It stands alternatively for the slayer or the victim. Its last significance was applicable to my brother, for encouraged by the success of this first book, he saw the rich pastures of a brilliant literary career open wide before him and as soon as he had reached the retiring age refused an appointment to the Supreme Court at Bombay, which is very highly remunerated and almost invariably leads to a title, took his pension and came to England to continue in the field where he had made so brilliant a début. But the Hoodoo was at its work, and not one of the brilliant books which he subsequently wrote had a tithe of the success which it merited. He had been allowed to peep at the Promised Land but was not permitted to enter into it, like Moses. All the time that he was writing he was distracted by grievous private troubles; and in the last letter I had from him he said that life seemed to hold nothing for him but disappointment. And all the gloom and wretchedness of what might have been a happy life, for his domestic surroundings were admirable and his nature was a cheerful and optimistic one, he attributed directly to the Hoodoo. The cause of his being selected for its impish operations was, to his thinking, that over four hundred years ago the following incident had happened which I copy from the records of the time:—

"1543. Sr. Tho. Curwen, knt. in Henry the Eights Time An excellent Archer at Twelluscor merks; And went up with his men To shoote; wth that Henry 8: at the dissolution of abbeys; And the king says to him Curwen why doth thee begg none of thes Abbeys: I would gratifie thee someway, quoth the other I thanke yow and afterwarde said he would desire of him the Abbie of ffurnes (nye unto him) for 20ty one yeares: sayes the king take it for ever: quoth the other it is long enough, for youle set them up againe in yr time but they not likely to be set up againe: this Sir Tho. Curwen sent Mr. Preston who had married his daughter to renew the lease for him: And he even renued it in his owne name: which when his father-in-law questioned: quoth Mr. Preston yow shall have it as long as you live: And I thinke I may as well have it with yor daughter: as another."

"Al Carthill," like all of us, inasmuch as my mother's mother, Isabel Curwen, of Workington Hall, was a direct descendant of the Thomas Curwen, the friend and schoolmate of Henry VIII, was firmly convinced that with the spoliation of the abbeys a curse of ill-luck had fallen upon the family, and indeed we used to speak of the "family ill-luck." He fancied it translated in his case into the impish hoodoo operations from which he suffered all his life. When anything particularly unfortunate happened to him, or to any of us, he used to say: "What can you expect? Abbey Lands, Abbey Lands."

I used to laugh at him. I used to pretend to think that this idea was an absurd superstition. But in my secret heart I could not help but feel that there was something uncanny operating with a kind of impish Schadenfreude to my own recurring detriment. I have scores of times, at the gambling tables, seen one of the numbers on either side of the one on which I had staked my *louis en plein* turn up. And this not once, but hundreds of times. Or, having a distinct prompting or hunch that a certain horse would win a certain race—being sure of the fact indeed—I have somehow deliberately avoided backing it

and that horse has invariably won at a long price. I can cite in this connection Grand Parade at the Derby, and only last year Boswell at 20 to 1, and Fet at 15 to 1. I have often thought of the £175 which I should have pocketed if something had not prevented me from following my hunch.

As to the curious impishness of this mysterious agency, I have never conceived a derogatory opinion of any person, either whom I knew or of whom I had read, but that person was sure either at once or within a short time to achieve some brilliant success. I came to think that an evil opinion from me was the best viaticum to fame and fortune. I remember once seeing amongst some King's Counsel at Court the name of a Mr. A. L. Smith, and laughing as I remarked: "Never heard of him before. That's not a chap that's likely to get on." Two months later I saw that he had been raised to the Bench. I once invited to my house in France for his fortnight's holiday a young clerk who was earning 15/- a week in the factory. He had written me a letter about my Life of Alphonse Daudet which had interested me, and spoke of his own literary ambitions and the hopelessness of their realisation. So I sent him a return ticket from London to Paris and entertained him for a fortnight. After he had left me I did not think, from the impression he had produced upon me, that he had any chance whatever of success in the arduous career of letters. One day, some years later, he woke one morning, like Byron, to find himself famous. He is one of the most highly appreciated writers in the land nowadays, has coined money at the films and is notorious for his extraordinary success in every branch of letters to which he turns his hand. As I think him a very decent chap I hope that it was my misesteem of his talents that turned the powers in his favour.

For the rest, when I look back on my 76 years of life, I notice how insidiously and constantly "Abbey Lands" have battled against me. I have never had the minutest atom of what is called "luck," unless it be that passing the allotted span by several years may count as such; that my great strength and consolation have been the satisfaction that Ajax presumably enjoyed when defying the powers that assailed him. I did not care, and forged ahead.

And now, to revert once again to that extraordinary, mysterious power that, in short, is denominated the power of prayer, and which seems to be linked up in some way with our psychic correspondence with the outer world, I have had one or two very curious experiences in this occult field.

I remember once taking a short cut across a field from the station at West Grinstead to a cottage where I was living in a hamlet off the Brighton road. It was a dark night; and after I had traversed three or four fields I found myself hopelessly lost. I knew that the Arun, which flowed through this land, ran under a road on which my house stood, and tried to discover by the light of a box of matches in which direction the streamlet was going. My road was down stream. I had three or four boxes of matches in my pocket and I exhausted the whole supply in a hopeless attempt to solve this problem. There was no sign of motion in the river. It began to rain, and I found myself walking about in a swamp. I saw no prospect of any release until daylight. I had a little dog with me, and I thought his animal instincts would show him the way and he would lead me home. He did nothing of the sort. The dog performed some amusing

(Continued in page 13)

door passed through me, or I through the door, with an absence of resistance remarkable after wading through the heavy space. I was in the corridor, dark but illuminated by a subdued light which seemed to emanate from my own body, and the next instant I had entered my bathroom, affecting from habit to switch on the light, indeed feeling the familiar resistance of the switch, but unable to press it down, the bathroom, however, being sufficiently lighted by my own presence. I was interested to note that humour did not evaporate in my ghostly mould. I did not think of anything wildly funny, but my spirits were distinctly high when I reached the maximum state of consciousness in the bathroom. I was no longer frightened, but excited and troubled by the problem of what evidence to collect for myself in the time at my disposal, no doubt short, as I was led to think, by the brightening and sudden dimming of my consciousness, which was like an arc-lamp spluttering in the wind.

At myself it did not occur to me to cast any lingering glance, since I was manifestly there, just as now, while I am writing these lines, it does not occur to me to examine my person. But I noticed my hands seemed more greyish, which was perhaps the effect of the dim light, and I noticed a familiar outline of myself in the looking-glass wearing the same newly acquired dressing-gown in which I had, *that time only*, gone to bed. My movements were unsteady and it looked as if the motion of the body, though apparently under my dubious control, was much too sensitively responding to suggestion. One thought would pull this strange featherweight body of mine one way, another thought would push it another. I was much too excited to think what to do, and my body staggered like that of a drunkard, and frightened me. I passed from one room to another. Here I noted which windows were shut, then I tried, and failed, to open the linen-cupboard. I could think of no other way of collecting evidence to convince myself later, for my consciousness flared up full and then grew so dim again that I was near to sinking back into my dream.

And then this strange power which seemed to stand by passively, resumed its lead and began to play pranks with me. I was being pushed along like a half-filled balloon. I was being pushed out, with a sort of glee, right out of my flat. Out I flew through the front door and hovered there in the air, a feeling of extraordinary lightness of heart overtaking me. Now I could get anywhere, anywhere—to New York, visit a friend, if I liked, and it would not take me a moment. But a feeling of caution intervened, a fear that something might happen on this long flight and sever my link with the sleeping body to which I wanted to return if only to tell of my astounding experience. I cautioned my monitor, my unconscious will, who, in the physical body, was the silent and invisible engineer, but here, in these uncharted seas, had come upon the bridge. And that new body of mine, so quick to act on the impulse of a will not quite my own, which took charge of things with competent and good-natured authority—that new body of mine did not obey at once. It still impelled itself forward on the impulse of its accustomed master, my unconscious will, till he in turn conveyed to it the wishes of his overlord, my conscious self.

But when the body obeyed and flew back and I felt it hovering over my other body on the bed, drab disappointment came back to me. "Not yet," I said. And again I flew off. When I flew thus swiftly, my consciousness seemed to blot out and only returned when again I walked or moved at a reasonable speed. It was perhaps not so much a question of "flying" as a cancellation

of time. The movement in any case was not a steady movement, but a kind of haphazard gaining of ground. One moment you were at the beginning of the corridor, the next at the end, having skipped the intervening space and time.

As I was again hovering over my body on the bed it seemed to me as if a dozen coolies amidst much screeching and throbbing were lowering with the utmost precaution under expert direction from a noisy crane which seemed to reverberate in my own brain, some precious burden which was myself into some vessel which presently became myself. Now I knew I had not got off my bed, so far as my physical body was concerned, but was lying on it, stiff, cataleptic, unable to move a muscle. Steady! Steady! that same monitor who had directed my exploit, seemed to be saying, and then, with a jerk which shook me as if the machinery dropped into my bowels weighed a ton, I opened my eyes.

I was in my bedroom which, except for the glow from my electric fire, was in darkness. Alarmed, I stretched out my hand for the lamp on my bookshelf, found it, and surveyed the familiar world of my return.

This was the first of my experiences. I felt particularly well just after it, as if my accumulator of life had been recharged. Since then I have had other experiences. Some came uninvited; others were induced. In my next article I propose, among other things, to suggest how such a projection might be brought about at will. I doubt if it can be made to happen in response to an immediate wish. But it can be accomplished sooner or later through repeated suggestion.

I will also strive to illuminate these experiences in a mystical light. It is not that such an experience is in itself important—though it was sensational enough—but that it helps us to understand the constant interplay between illusion and reality. Perhaps it would be even more correct to say between two different sets of illusion, of which we are the prey so long as we persist, pseudo-scientific fashion, in putting the cart before the horse. And that, of course, brings us back to the illusory nature of time and space, of which the dimensional illustration in my first two essays in this journal is to be taken not as the mathematics of the real space-and-timeless world, but as a criticism of our own familiar measurements.

Isis-Sophia

(SONNET)

By Eleanor C. Merly

Held in the warmth of Isis' secret heart
I fell asleep, and heard in cloudy dreams
Its ocean-rivers thunderously part
Their gathered volume into silvery streams,
That made their whisp'ring circuit through the world,
And then returned. So long I lay spellbound
On Isis' breast, three thousand years unfurled
Their starry banners over Heaven's ground.
Waking, I saw no Universe of Light,
No terrible star-beauty, saw no Queen
Of heaven gaze on me out of the Night,—
But the CITY, folded in sunset's rose,
Dark stone and brick and iron and souls aflame—
For in its streets Isis-Sophia glows.

Beethoven and Revolution

by W. J. Turner

BEETHOVEN, who was born in 1770 and died in 1827, lived through the whole period of the French Revolution, surviving the Battle of Waterloo and the famous Vienna Congress, which undid so much of Napoleon's work—restoring the Kingdom of Naples, the Dukedom of Tuscany, the Papal territories and giving Milan and Venice back to Austria. The Bastille fell on July 14th, 1789. France was declared a Republic in September, 1792. Napoleon defeated Austria and invaded Italy in 1796, entering Milan on May 15th of that year. Peace was made with Austria in 1797 and Napoleon became First Consul on November 6th, 1799. Italy was again invaded in 1800, when Napoleon, by winning at Marengo on June 14th, 1800, was able to make a favourable peace with Austria which lasted until 1805. On May 18th, 1804, however, Napoleon had assumed the title of Emperor and the French Revolution may be said to have run its course by that date.

Now it is especially interesting to inquire into Beethoven's attitude to these striking political events, all of which happened while he was a young man, since he has so often been claimed as a revolutionary composer and a friend of revolutions by those to whom political causes are nearest to heart. But what politicians and sociologists are always apt to forget is that a great artist is more concerned with humanity than with society; just as a great religious spirit will be more concerned with God than with any particular Church or religious organisation, in contrast to the academic type of mind for whom the form is separable from and more important than the content.

Great religious spirits—such as Jesus or Spinoza—do not show that respect for the law (and hence do not give such importance to changes of law) as do the more literal-minded zealots who are always looking for a sign, an outward and visible sign, which they so invariably mistake for inward and spiritual grace. The artist shares with the great religious teachers that predilection for an individual concrete reality rather than a general common form, and he has necessarily a somewhat sceptical and mocking attitude to all formulas for improving men by law. One of the earliest remarks of Beethoven bearing on politics is in a letter written from Vienna to Bonn dated August 2nd, 1794, when he was a young man of twenty-four and thus at the period of one's life when one is most susceptible to enthusiasm for political ideas, which reads as follows:

"It is very warm here. The Viennese are afraid it will soon be impossible for them to have any more ice cream; for, as the winter was mild, ice is rare. Many persons of importance have been arrested; they say there was fear of a revolution breaking out—but it is my belief that so long as an Austrian can get his brown beer and sausages there will be no revolution. The gates in the suburbs are ordered to be closed at ten o'clock at night. The soldiers have loaded guns. One dare not speak too loud, otherwise the police will accommodate you for the night. Are your daughters already grown up, train one to be my bride, for if I am in Bonn unmarried I shall certainly not stop so long . . ."

It is not to be denied that this is an exceedingly cool letter to be written by a young penniless man of twenty-four only two years after the establishment of the French Republic, and it is in striking contrast to the tone adopted by young intellectuals all over Europe after the Russian Revolution in 1917 and that revealed by most of our young artists in relation to the present Civil War in Spain.

Yet, equally, nobody could deny that Beethoven was one of the greatest idealists who has ever lived and that a real love of humanity is one of the most striking of his qualities. I think we may find a solution to the apparent inconsistencies in his attitude in his intense sense of reality and powerful intellect. Beethoven was also the very antithesis of a sentimentalist, as all truly passionate natures are. As is well known, he was very sarcastic if people were moved to tears by his playing. "We artists," he would say, "don't want tears, we want applause"; and yet his playing was such that, as Czerny relates:

"Frequently not an eye remained dry, while many would break into loud sobs; for there was something wonderful in his expression, in addition to the beauty and originality of his ideas and his spirited style of rendering them."

Such an extreme individual as Beethoven could never have accepted the democratic notion that all men are equally—worthless; which is really what democracy, as vulgarised by demagogues, amounts to. Beethoven was entirely dependent financially all his life on the Viennese aristocracy; yet at the house of Count Browne, when a young nobleman persisted in talking while he was playing, he stopped and said in a loud voice:

"I play no longer for such hogs."

Now Beethoven would have done exactly the same in the presence of a democratic leader, a Totalitarian like Mussolini, a National Socialist like Hitler or a Communist like Stalin. About that there can be no doubt whatever. Beethoven was, as he once described himself, "a man of power"; he was not afraid of his skin, nor was he to be bullied or cowed by superstition or authority into submission. For a man like Beethoven every conceivable Government, Church or Institution would be a tyranny if it interfered with his freedom as a man and an artist, and all institutions and governments—whatever their idealogical description—demand from their servants unquestioning obedience. To whom did Beethoven owe allegiance? Only to God and to his art. To Count Lichnowsky, one of his patrons, he wrote:

"Falsehoods I despise. Visit me no more."

The marvellous combination of spiritual sense and common-sense in Beethoven may be illustrated best by putting in juxtaposition the following passages written out by Beethoven himself:

God alone is our Master.

I am that which is.

I am all that is, that was, and that shall be. No mortal man has lifted my veil.

He is alone by Himself and to Him alone do all things owe their being.

With his remark, written immediately after Moscheles' pious inscription at the end of his pianoforte arrangement of Beethoven's *Fidelio*: Moscheles had put:

"Fine. With God's help."

To this Beethoven added:

"O man, help thyself."

But now I wish to come to the heart of Beethoven's attitude towards Revolution and, in particular, the French Revolution. Now, first of all, strange as it may seem to our young pacifists and popular frontists, Beethoven was a patriot. In 1797 he composed a military hymn:

Ein grosses deutsches Volk sind wir,

and he once refused to play before Frenchmen. This, however, was due to special circumstances, and it drew from him the characteristic letter to Lichnowsky:

"Prince! What you are, you are through accident and birth. What I am I am through my own efforts. There are princes and there will be thousands of princes more, but there is only one Beethoven."

It is worth remarking here that Beethoven had not got Mozart's ever-present, all-comprehending compassion and sympathy. Mozart could not have written that letter. He would have too clearly realised that what he, Mozart, was was also an "accident of birth" and not to be merely ascribed to his own efforts.

This, however, does not affect the accuracy of Beethoven's sense of values, for being, like Mozart, a true creator his sense in this respect was infallible. The best example and the one nearest to our theme is his famous action with regard to the dedication of his third symphony, now known as the "Eroica." This great work was composed during the winter of 1803/4. When it was completed a fair copy was made, on the outside page of which was written the dedication: "Napoleon Bonaparte." On May 18th, 1804, Bonaparte assumed the title of Emperor and the news quickly spread to Vienna. Beethoven "in a fury of disappointment and with a torrent of reproaches tore off the title-page and dashed it on the ground." Later on he gave it a new title under which it was published, namely:

Symfonia eroica per festeggiare il sovvenire d'un gran uomo. (Heroic Symphony to commemorate the memory of a great man.)

Now I am going to say something very surprising, but which, nevertheless, is, I am convinced, profoundly true. It is this: *Why Napoleon failed, why he did not succeed in uniting Europe into one great Republic, was because Beethoven tore up the dedication to him of the "Eroica" Symphony!*

If Beethoven had not torn up the dedication of his symphony to Bonaparte there would have been no Moscow, no Elba, no Waterloo, no St. Helena, for Bonaparte, instead of being the founder of another despotism, would have been the true liberator. Beethoven had considered him to be as First Consul of the French Republic. Why was the First Republic invincible? Why did its ragged armies defeat the well-equipped forces of Austria? Because of the spirit which inflamed them, and this spirit was no longer with Bonaparte. It fled when Beethoven tore up the title-page of the "Eroica" and never returned.

It is exceedingly strange that among so many readers of the Old Testament few have considered the important, the decisive part played in the tribal and national struggles related therein by the gods of the respective protagonists. The combatants and the leaders of the opposing forces, you will find, all understood very well the paramount importance of God being on their side. All claimed God as an ally under their different linguistic names and cultural symbols. To-day we find nations and peoples in exactly the same situation. Just as in the Thirty Years' War, which devastated Germany, the opposing Protestants and Catholics each claimed God as an ally and murdered each other in the name of God so to-day the opposing Fascists and Communists each proclaim the justice of their cause. Truly it is in the name of Right rather than of God that each now makes his appeal; but this merely develops the tendency already revealed in the French Revolution which enthroned Reason in place of the more mysterious and therefore less calculable power, God.

It must have become clear to Beethoven that all these idols—whether called Reason, Humanity, Justice, Religion, or by the name of some national Deity—are merely symbols which can be turned to any purpose whatsoever and in whose name any crime may be committed and condoned. Therefore, we hear very little from Beethoven in his later years on the subject of Revolution. But this does not mean that he had changed. It only means that as he developed he had come to realise what strange things can happen in the name of Justice, Religion and Humanity, and how little trust is to be put in idealistic phrases and how everlastingly ready ideologues are in their passion for reforming man and re-making him in the image of their ideal to imprison him, deprive him of all rights and, if he prove obdurate, to murder him in his own interests.

Nevertheless, just as the creative artist is creative as long as the spirit does not depart from him, so we may also say that when the spirit which gives life departs from a cause then that cause is doomed. That the oppressed should rise against the oppressor when his injustice is too great to be borne is not only right, but as inevitable as the boiling of a kettle at a certain temperature. But to call aloud to all other kettles to boil and to be in a frenzy because they are not boiling is what it is to be a doctrinaire revolutionary. This Beethoven never was and could not be, because, like all great men, he believed in individual freedom and individual responsibility. The true valuation of a Prince Lichnowsky or of a Beethoven or a Mozart lies no more in what they were by birth—aristocrat or genius, etc.—than the true valuation of any man lies in his being a member of a Fascist or Communist organisation or in his being an Englishman or an American. Rather does it depend on whether the spirit of God is in him or has departed from him. Now, it is because this is so much more difficult to ascertain that men fix labels upon themselves in the hope of swindling their fellows. It was in the name of the French Revolution that Napoleon attempted to conquer Russia. It will probably be in the name of Beethoven that some future organisation of inferior artists will try to suppress the individuality of a future Beethoven. But all these attempts are doomed to failure since somewhere at some place the spirit of God living in some human being will, like Beethoven, tear in pieces the title of these self-appointed despots to rule others and this act will be a sign that God has deserted them. When that happens nothing can save them.

Kabbalah—The Traditional Lore—continued.

by Robert E. Dean

II

ALL truly dogmatic religions have issued from the Kabbalah, and all sooner or later return to it; everything religious as well as scientific in all the inspired visions of the illuminati—Jacob Boehme, Swedenborg, Saint-Martin, and others—is borrowed from it, and the secret Masonic associations owe to it all of their Secrets and their Symbols.

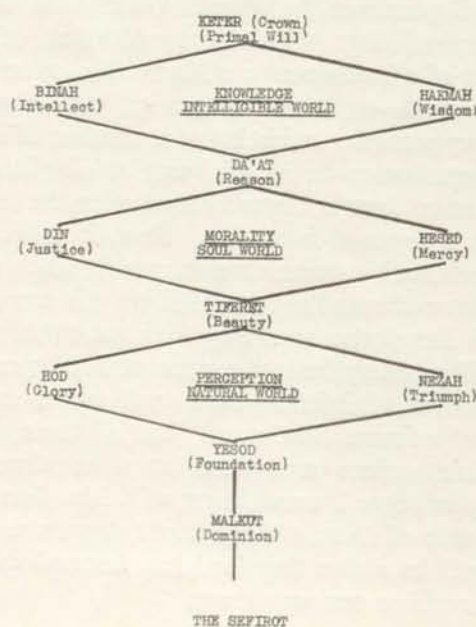
It alone consecrates the alliance of the Universal Reason and the Divine Word; it establishes, by the counterpoise of two forces apparently opposite and opposed, the eternal balance of Being; it alone reconciles Reason with Faith, Power with Liberty, and Science with Mystery; it contains the Keys of the Past, the Present, and the Future.

One can but be filled with admiration, on penetrating into the Sanctuary of the Kabbalah, at finding a Doctrine so simple, so logical, and at the same time so absolute. The union of ideas and signs, the consecration of the most fundamental realities by the primitive characters, are among its elementary principles.

It has been explained that the Sefirot (sing. Sefirah), which are deemed to be the instruments of Divine Power, embody two natures, "Light" and "Vessels," and just as vessels of varying colours reflect the light of the sun in varying colours without thereby producing any real change in that light, so also is the Divine Light manifested in and by the Sefirot—reflected, yet not intrinsically altered by their apparent differences.

By referring to the diagram, it will be seen that the first Sefirah is called *Keter* (Crown), and is deemed to be identical with the primal Will of God, yet differentiated from it as being the first effect—the Will, or En-Sof itself being the first cause.

This first Sefirah contains within itself, in the form of Divine Will, the plan of the entire Universe—in its entire infinity of Space and Thought. For this reason some Kabbalists do not consider *Keter* as a Sefirah, as it is deemed not to be an actual emanation of the En-Sof. However, it is always placed at the head of the diagram, as indicated.



From *Keter*, which is itself an absolute Unity, proceed two principles which are apparently opposed, but in reality inseparable. One is masculine and active, called *Hakmah* (Wisdom), and the other feminine and passive, called *Binah* (Intellect).

The union of *Hakmah* and *Binah* produces *Da'at* (Reason)—that is, the contrast between Objectivity and Subjectivity results in Reason, by or through which cognition or Knowledge becomes possible.

Those Kabbalists who do not include *Keter* among the Sefirot consider *Da'at* as the third Sefirah, but the majority consider it (*Da'at*) a combination of *Hakmah* and *Binah*, as stated, and not as an independent Sefirah.

These first three Sefirot, *Keter*, *Hakmah* and *Binah*, form a unity among themselves, called Knowledge, and is thus explained: The known and the unknown being in God identical, the World is the expression of the idea of the absolute form of Intelligence, and explains the identity of Thinking and Being, of the ideal and the real.

Knowledge in its three-fold manifestation in turn produces two principles, namely, *Hesed* (Mercy), also a masculine, active principle, and *Din* (Justice), the contrasting, feminine, passive principle, which in turn combine in a common principle called *Tiferet* (Beauty).

The concepts Mercy and Justice are not, however, to be taken in their usual literal sense, but as symbolical designations of and for Contraction and Expansion of the Divine Will. The sum or result of both, the Moral Order, appears as Beauty, or *Tiferet*, as has been stated.

From and through *Tiferet* proceeds dynamic Nature—the masculine *Nezah* (Triumph) and the feminine *Hod* (Glory), the former representing Increase and the latter the Force from which proceeds all the mighty forces produced in the Universe.

Nezah and *Hod* in turn unite to produce *Yesod* (Foundation), the active reproductive element and the root of all existence.

The final Sefirah is *Malkut* (Dominion), and is that one on which the Will, the Plan and the Active Forces finally become manifest—the result as well as the sum of all the permanent and immanent activity of all Sefirah.

Many and varied are the interpretations placed upon the Sefirot and the significance of each in its relation to the En-Sof and to the infinite and finite worlds—so much so that the necessary limitations of space in this article makes it impossible to consider them in detail, as we must proceed with our outline of the Kabbalah as a whole.

The Kabbalah visualizes also four "Universals," sometimes called Worlds—*Aziluth*, *Briah*, *Yetzirah*, and *Asiah*, corresponding to Emanation, Creation, Formation, and Fabrication.

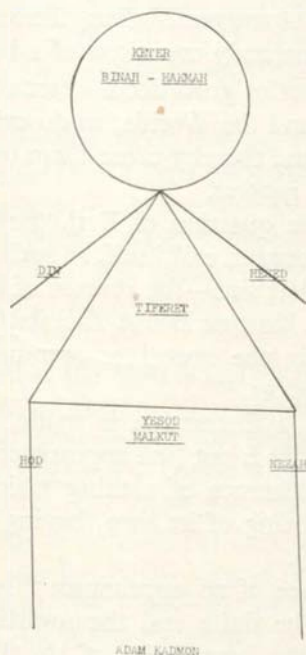
The first three are wholly within the Deity. The first is the Universe as it exists potentially, determined and imagined, but as yet wholly formless and undeveloped except so far as it is contained in His Emanations.

The second is the Universe in idea, distinct within the Deity, but not invested with forms—a simple Unity. The third is the same Universe in potency in the Deity, unmanifested, but invested with forms—the idea developed into manifoldness, individuality, and succession of species and individuals. The fourth Universal is the potentiality become the actuality, the Universe fabricated and existing as we perceive it.

The different Universals, or Worlds, are, however, essentially One—related to each other as prototype and copy. All that is contained in a lower world is also found in the next higher, and thus the Universe forms a Unified Whole—a living, undivided Being that actually consists of three parts successively enveloping one another as above them soars the highest archetypal Seal—the World of Aziluth.

There is no doubt but that these four “Worlds” were at one time conceived to be real, which accounts for the many fantastic descriptions of them in the early Kabbalah, but they were subsequently and correctly interpreted as being purely idealistic or symbolical.

As does the Talmud, the Kabbalah represents Man as the sum and the highest produce of Creation. The very organs of his body are constructed according to the highest Wisdom, and in Adam Kadmon, the symbolical Man, is also embodied the idea of the Universe.



In the diagram of the human form, Adam Kadmon, *Keter* is the cranium, *Hakmah* and *Binah* the two lobes of the brain, *Hesed* and *Din* the two arms, *Tiferet* the trunk, *Nezah* and *Hod* the thighs, *Yesod* the masculine principle and *Malkut* the feminine.

Adam Kadmon emanated from the Absolute Unity, and thus is himself a Unit; yet he also descends and flows downward into his own nature, and so is duality. Again he returns to the Unity, which he hath even in himself, and to the Highest, and so also is the Ternary and the Quarternary.

This is why the Essential Name (IHUH) has four letters—three different ones and one of them once repeated—since the first He is the associate of the Yod and the second He is the associate of the Vav.

However, it is considered that Man proper is the Soul, for the Body is, of course, only the temporal husk—the material garment within which he is clothed as he temporarily appears upon

the Earth. The Soul is itself threefold, being composed or made up of *Nefesh*, *Ruah* and *Neshamah*, corresponding to the Asiyyatic, Yeziratic and Beriatic worlds.

The first of all worlds contains the Sefirot themselves, and is termed the Azilutic World. In the Beriatic world are the souls of the Pious, the Divine Throne, and the Divine Hall.

The Yeziratic world is the home of the ten classes of Angels, presided over by Metratton, and in this world there are also spirits of men. In the Asiyyatic world are the “Ofaynim,” the angels that receive the prayers and influence the actions of men, and wage never-ending war against Evil.

In the Soul of Man, *Nefesh* is the animal principle, and as such is in immediate touch with his physical body. *Ruah* represents the moral nature, being the seat of Good and of Evil Desires as it (the Soul) may alternately turn towards *Neshamah* or *Nefesh*. *Neshamah* is pure Intelligence—pure Spirit—itself incapable of either Good or Evil. It is pure, Divine Light, the climax of Soul-Life.

In addition to the doctrine of the Trinity of the Soul there is also the “Individual” Principle—the idea of a body with traits belonging to that body (person) individually and the spirit of Life which has its seat in that heart.

The theory of the connection between an individual soul and an individual body is to the effect that before the formation of that particular body the soul (of that body) existed, with other souls in a like condition, in what is termed the “suprasensible world,” being in the course of time united with the body, as are also other souls in the course of time.

The descent of the Soul into the Body is necessitated by the finite nature of the former. It *must* unite with a body in order to take or play its part in the great Scheme of the Universe—to contemplate the spectacle of Creation, to become conscious of itself and its origin, and, finally, after having completed its tasks in the mortal body, to return to the inexhaustible Fountain of Light and Life—God.

At physical death, *Neshamah* the Spirit ascends to God; *Ruah* the Nature enters Eden to enjoy the pleasures of Paradise. *Nefesh*, the Body, remains in peace on Earth. This, however, applies only to the Just and the Righteous.

At the death of the wicked and unrighteous, *Neshamah*, being stained with sin, encounters obstacles which make it impossible for it to return to its source—and until it has returned, *Ruah* may not enter Eden and *Nefesh* finds no peace upon Earth.

This is, briefly, the basis of Transmigration of the Soul, or Metempsychosis, upon which the Kabbalah lays great stress, and in order that the Soul may return to its source within the Infinite it must have attained full development of all its perfection in terrestrial life. If it can not, or has not, fulfilled this condition during the course of one mortal life it must begin all over again in another body, continuing thus until it has done so.

This general idea is well expressed in the following passage: “He who neglects to observe any of the six hundred and thirteen Precepts, such as were possible for him to observe, is doomed to undergo transmigration, once or more than once, until he has actually observed all he had neglected to do in a former state of being.” (Kitzur Sh’lu, p. 6, col. 1, 2).

The following passage is also extremely interesting: “Cain had robbed the twin sister of Abel, and therefore his soul passed into Jethro. Moses was possessed by the soul of Abel, and therefore Jethro gave his daughter to Moses.” (Yalkut Chadash,

fol. 127, col. 3). (See also Exodus 2: 21).

The Lurianic Kabbalists added to Metempsychosis proper the theory of "Impregnation of Souls," which is to the effect that if two separate souls, after trial, do not feel equal to their tasks, God later unites both in one body so that they may thereby complement and support each other as, for instance, a lame man and a blind man may conjointly do as physical beings.

That there may be some actual and truly scientific basis for this theory of the Impregnation of Souls, or two souls in the same body, is definitely afforded by the recognition which modern psychology gives to what is termed Dual or Split Personality.

The Kabbalistic theory of the "Life Beyond" is a life of complete contemplation and complete love; the connection between the physical and the spiritual worlds being by means of or through Man, his soul belongs to Heaven while his body is physical and therefore earthly, and thus God's love for Man and Man's love for God are the actual connecting spiritual links between the two worlds, as well as the very links which unite him with God.

A knowledge of the Law in its ethical as well as religious aspects is also a means whereby Man may influence the Higher Regions, for a study and understanding of the Law portends the union of Man with Divine Wisdom. The hidden meanings of Scripture must be sought out in order to be interpreted in their true sense and thus understood in their true light, for it is universally recognized that much of it is purely allegorical and by no means to be literally construed.

It is the symbolical portion of the Kabbalah which treats of the mysterious and hidden truths of Scripture and the rules by which the Law is, not literally but Kabbalistically, expounded. Thirteen systems have been generally recognized and used, the more important of which are the Gematria, the Notricon, and the Temurah.

The Gematria depends upon an arbitrarily assigned numerical value for each letter of the alphabet, and the Notricon consists of forming a decisive sentence composed of words whose initial letters are in or compose a given word, and using that as the key.

The Temurah, which has been accepted as the most important, is purely permutation—the changing of the letters of the alphabet in accordance with a pre-arranged or regularly adopted system. There are in the Hebrew five of these permuted alphabets which are accepted as being official, their technical names being Atbash, Atbach, Albam, Aikbechar, and Tashrak.

Since the letters of the English alphabet are more numerous than the Hebrew, as well as differently designated and arranged, what is known as the Hebrew Atbash, for instance, will become Azby in English.

It is very simple, and is explained thus: If we write on one line in regular order the first half of the English alphabet and the other half on the second line, but *in reverse order*, thus—

a b c d e f g h i j k l m

z y x w v u t s r q p o n

we thereby secure thirteen couples of letters which are presumed to be exchangeable one with the other, as *a* and *z*, *b* and *y*, *c* and *x*, and so on.

Letters of the alphabet when so arranged and exchanged result in a "permuted" alphabet—code, if you prefer—and this particular system takes its name from the first two couples of letters, which of course are *a* and *z*, *b* and *y*—hence "Azby."

If one desired to write the sentence, "The Lord is my

Shepherd," using this system, the result would be "Gsv Oliw rh nb hsvksviw."

This, then, is an example of the mysterious Temurah, to which "Azby" would be the English key in the use of the English alphabet. Other systems, especially in the use of the Hebrew alphabet, are more technical and considerably involved—doubly so to one unacquainted with or unskilled in the use of that alphabet.

However, they also are of the same basic nature, and were highly esteemed among the sages and bards of Israel—so much so that they very often used them in their literary and poetical compositions wherein they wished to conceal some statement or sacred truth from the eyes and understanding of the profane.

Thus, interpreted by the esoteric Kabbalah, the Ritual assumes a deeper, mystical meaning, as it is deemed to preserve the Universe and to secure Divine blessings upon it. This was formerly the object of the ritual sacrifices—the offerings of animals—but that form of offering was later superseded by the offering of fruits, and even later by simple prayer.

Devout worship, during which the soul is so exalted that it seems desirous of leaving the body itself in order to become immediately united with its Source, is deemed to agitate the heavenly soul of the Sefirah Binah. This stimulus occasions a secret, subtle movement among the Sefirot of all the Worlds so that all thereby approach more closely to their source until the full bliss of the En-Sof reaches Malkut, the last Sefirah, and then all the Worlds become truly conscious of a beneficent Influence.

Yet, just as prayer or good deeds exert a beneficial influence upon all the Sefirot and the Worlds, so do evil thoughts and evil actions injure them and thereby cause them to draw farther apart and become less *en rapport*.

In discussing the question of Evil, the Kabbalah makes a definite distinction between evil itself, as such, and evil in human nature. Evil is the left side—the reverse of the right, or Divine side. As the Divine has true Being, Evil itself is deemed to have no being and is only the unreal or seeming thing—the thing merely as it may appear.

And here again a distinction is made, between the thing which appears to be but is not (the appearance of a thing which is unreal), and the appearance of a thing which is really what it appears to be (as a being of its own, having an original type of existence of its own).

This "appearance of an appearance" is manifested in the very beginnings of the finite and the multiform, because these beginnings include the boundaries of the Divine Nature—the boundaries of the Divine constituting the godless and the evil. In other words, Evil is the finite.

As the finite includes not only the world of Matter but also even the Idea thereof, the Kabbalists speak also of the Beriatric, Yeziratic and Asiyyatic worlds of Evil, as these Worlds contain the beginnings of the finite. Only the world of the Immediate Emanations, where the finite is conceived as without existence but seeking existence—the Azilutic World—is free from Evil.

Evil in relation to Man is manifested in that Man is deemed to mistake Semblance for Substance and, attracted thereby, attempts to draw away from the Divine Primal Source instead of striving for union with it. Most of the post-Zoharistic Kabbalists combine with this theory of Evil a doctrine on the Fall of Man, which in many respects resembles the Christian tenet.

Connecting with the truly ancient view of Man's corporeal

and spiritual excellence before the Fall, the later Kabbalists assert that originally all souls were combined into One—the soul of Adam. Man in his original state was, therefore, still a “general being,” not endowed with the empirical individuality with which he now appears in the world. Also, together with Man, the whole lower Creation was also in a spiritual, glorified state of being.

But the venom of the Snake entered into Man, poisoning him and through him all Nature, which then also became susceptible to the influence of Evil. At the time of the Fall human nature was darkened and made coarse, and Man received a corporeal body. At the same time, the whole Asiyyatic world, of which Man had been the lord and master, was also condensed and coarsened. The Beriyyatic and Yeziratic worlds were likewise affected—influenced by Man, they sank like the Asiyyatic world and were also coarsened in a proportionate degree.

It is by means of this theory that the Kabbalah explains the origin of physical and moral evil in the world. Yet, Man is by no means considered as lost after the Fall. The greatest sinner, it is held, may attract the higher heavenly powers by prayerful penitence and thereby counteract the poison of the Serpent inherent in him.

Warfare between Man and the Serpent (the Satanic Power, or Evil) will cease only when all Mankind is again elevated into the exalted centre of Divine Light and is once more in actual contact with it. This basic, original glory and spirituality of Man and of the World will be restored in the Messianic Age, when Heaven and Earth will be renewed and even Satan will renounce his wickedness.

While this conception has a definite Christian tinge, as has also a number of other ideas in the Kabbalah (such as the Trinity of the Sefirot, especially the first triad), much that appears to be Christian is in fact only the logical development of certain ancient, elementary esoteric doctrines which were incorporated therein, even as they were also incorporated into Talmudic works and Talmudic Judaism.

The Jew as well as the Man is recognized in the true esoteric Kabbalah. In spite of the strongly pantheistic colouring of its metaphysics, it never attempts to in any way belittle the importance of historic Judaism, but, on the contrary, emphasizes it. Like the school of Maimonides, the Kabbalists also interpret Scripture allegorically, yet there is an essential difference between the two.

Abraham and the Patriarchs are, to both, but the symbols of certain virtues, yet with this important difference—the Kabbalists regard the lives of the Patriarchs, filled as they were with good and pious actions, as incarnations of certain Virtues. For example, the life of Abraham is the incarnation of Love. On the other hand, allegorical philosophers sought for exclusively abstract ideas in the Scriptural narratives.

If the strict Talmudists looked with something akin to horror upon the allegorical interpretations of the philosophical schools which, if carried to their logical conclusion, would utterly deprive Judaism of every literal historical basis, they did not seriously object to the Kabbalistic interpretations of Scripture—as such—which, however, also tended to transmute a probable reality into a possible ideality.

The same attitude was true in regard to interpretations of the Law. There is more than one answer to the question: “What is the Talmud?” Ostensibly, it was the *corpus juris* of the Jews from about the first century before the Christian Era to about the fourth after it, but among the absurd notions as to

what the Talmud was, and one given credence even during the Middle Ages, was that it was a man!

Yet the mediæval priest or peasant who believed that the Talmud was a man was perhaps wiser than we now realize, for the Talmud was Man—*Jewish Man*—a record of the doings, the beliefs, the usages, the hopes, the sufferings, the patience, the humour, the mentality and the morality of the Jewish peoples for half a millenium.

However, it was the Kabbalah itself with its mystical interpretations which elevated prayer to the position it occupied among the Jews for centuries—as a means of transcending earthly affairs for a time and of feeling one's self in union with God. And the Kabbalah achieved this at a period when prayer was fast becoming merely an external religious exercise—a service of the lips and not of the heart.

Just as prayer was ennobled by the influence of the Kabbalah, so did all of the Ritual more or less shed its stiff formality to become thereby purified and spiritualized through symbolism.

Yet, beneficial influences of the Kabbalah were partly overshadowed by several pernicious ones. From the metaphysical axiom that “There is nothing in the world without spiritual life” there was developed a system of exoteric magic and the exoteric *Cabalism*.

Man was the subject of practically all magical considerations, just as he was also the agent of all magical operations, and was deemed to be composed of four principles—Spirit, Mind, Soul and Body—corresponding to the four elements—Fire, Air, Water and Earth.

Of these, the Spirit and Mind were formless, and the fluidic Body or Soul and the Physical Body were Formative. There were three aspects of the Spirit—Life, Will and Effort, and three aspects of the Mind—Perception, Reason and Memory. So also the properties of the Soul were three—Desire, Imagination and Emotion, and of the Body three—Absorption, Circulation and Secretion, for in one respect Nature is Volatile, in another Fixed, and in another Mutable.

Humanity consisted of three Orders—Lapsed Souls, Elementary Souls and Demoniactal Souls. Lapsed Souls had fallen from their first estate and lost their pristine nature, but would through regeneration regain their lost heritage.

Elementary Souls had come into human generation in the course of natural evolution or been called in by the art of Black Magic. Coming as strangers into an atmosphere for which their powers were not yet sufficiently developed and with which they could not cope, they were, of course, born as “Naturals,” simpletons and fools, a condition which, however, could be successively improved during successive human incarnations.

Once entangled in the human Stream, they were unable to immediately return to the Source, but through humanity they acquired an immortality not otherwise attainable by them. Of the “Elementary” category were the Undines, Salamanders and Gnomes—these names being related to the elements of Water, Fire and Earth, as the so-called Sylphs were to the element Air.

Demoniactal Souls were such as had by violence thrust themselves into human Life by obsessions, overshadowings and infestings the bodies of men while in frenzy, trance, epileptic seizures, or some other abnormal condition of the mind or body. They were like robbers who took possession of the house while the owner was away.

However, some such were deemed to be born into the world by the will of the gods for the fulfilling of great destinies, such as the despoiling and punishing of nations, and were truly demons from their very birth. Concerning such an one Christ said: "You twelve have I chosen, and one of you is a devil," from which it appeared that not all human forms were invested with souls in the usual sense of the word.

There were certain times and seasons when angels and archangels were temporarily invested with human form for the purpose of certain great attainments—such as teachers or prophets, and others as Messengers of Peace. All such were free from the taint of the Body while obeying the laws of their mortal self-hood and acting under the direct inspiration of the Spirit.

Of such a high order was Melchizedek, the "King of Righteousness," who was deemed to be without father and without mother, having neither beginning of life nor end of days, and with whom Abraham talked as recorded in Genesis. Melchizedek was in fact thought to be a representation of the Christ—a great and mighty Spirit in temporary human form.

There were also deemed to be spirits of the nature of Apollyon, "Princes of Darkness," whose dominion was over those "wandering stars for whom is laid up the blackness of darkness for ages upon ages." These malevolent beings, acting under the laws of their own nature, manifested themselves from time to time in human form in order to hasten the judgment of the World—the Caligulas and the Neros of History.

The Earth was therefore the great theatre of an infinite variety of different souls, and was such because it was in equilibrium between the Heavens and the Hells and thus in a state of freedom where Good and Evil might freely co-mingle. It was in truth the Field of Armageddon, where must and is being fought the great battle between the Powers of Light and the Powers of Darkness.

According to the exoteric Cabalists, there were seven Heavens and seven Hells, presided over by the seven Archangels and the seven Princes of Evil respectively.

The Archangels of the Seven Spheres were Michael, Gabriel, Kamiel, Raphael, Zadkiel, Uriel and Zophkiel, representing the Might, Grace, Zeal, Saving Power, Justice, Splendour and Mystery of God, and their names were invoked under appropriate symbols.

Beelzebub, the Prince of Darkness, presided over all the orders of infernal spirits, who were the Tempters of Mankind and whom the Cabalists affirmed were the disembodied spirits of evil men, confirmed in wickedness by the very perversity of their wills.

Even presuming that these evil spirits were no more than the evil thoughts and imaginings of embodied humanity, reasoned the Cabalists, there was nothing, in a world where "Thoughts are Things," to prevent such from taking shape and substance and thus, when stimulated by the force of Man's evil desires, becoming active and effective Powers of Evil.

Frankenstein's Monster is a tale familiar to all, yet few realize that the story embodies this same occult principle, as also does the chapter concerning "The Dweller on the Threshold" in the popular novel by Bulwer Lytton, which also pictures the experiences of those who create, and are thereafter obsessed or possessed by the evil creatures of their own minds.

The nine Orders of Evil Spirits are interesting, and were

deemed to be: False Gods (such an one tempted Christ), Lying Spirits (such as the one which possessed the prophet Ahab), Vessels of Iniquity (whose Prince was called Belial, and of whom Saint Paul spoke when he asked: "What agreement hath Christ with Belial?") The Revengeful (which was the Order let loose upon Egypt in the visitation of the plagues), The Deluders (whose ruler was Nahash, the tempter of Eve), The Turbulents (presided over by Meririm, the Prince of the Powers of the Air, mentioned by Saint Paul also), The Furies (who were the instigators of frenzy, murders and massacres), The Inquisitors (who persecuted the Righteous) and the final Order was that of The Tempters, whose Prince was Mammon, the Spirit of Greed and Avarice.

Yet, these nine Orders of Evil Spirits were counterbalanced by a corresponding array of Angelic Orders, which were the Cherubim, Seraphim, Thrones, Dominions, Powers, Virtues, Principalities, Archangels and Angels.

In the Apocryphal Book of Tobias it is related that the Archangel Raphael apprehended Asmodeus (the Prince of the fourth Order of Evil Spirits) and bound him in the wilderness of Upper Egypt, which was construed as referring to the presence of the planet Jupiter in the sign Gemini, for Asmodeus was of the sphere of Jupiter's evil spirits and Raphael was Mercury, whose sign Gemini was thought to rule over ancient Egypt, and moreover it was the sign of Jupiter's debility, or fall.

Evil powers, once overcome, were deemed to lose a large measure of their influence over that particular person, which was the interpretation of the statement, "I will give you power to tread upon scorpions; nevertheless, rejoice not that ye have power over the spirits, but that your name is written in heaven."

It was also presumed from this that evil spirits, being compared to scorpions, could be rendered ineffectual and harmless by the power of the Celestial Name—that Spiritual, or "New Name" which, according to scriptural Revelations, is written upon the "White Stone."

According also to the exoteric Cabalists, the Christ, or "Man Made Perfect," was Venus, the Bearer of Light and the Messenger of Peace. Opposed to Venus is Mars, the God of War, the Promoter of Strife and Discord, and the "Ruler of the Scorpions."

Mars rules the Eighth Sphere and the Eighth Sign of the Zodiac, Scorpio, which is associated with the House of Death, the terminus of both the natural body and the natural soul. Yet, when good Spirits and Powers dominate this (Evil) principle in Man's nature, there is every hope of deliverance from the Spirit of Evil.

When it was noted that Michael (the Angel of the Sun) contended with Satan (Saturn) for the lifeless body of Moses, the Cabalists interpreted it to mean that the Good and Evil principles were thereby in conflict, Saturn contending that the body belonged to him by natural agreement, while Michael (the Sun) maintained that he had redeemed it from decay—for Moses was an Initiate of the ancient cult of Amon-Ra and his very name (Moses) denoted not only "Drawn Forth and Elected" but, Cabalistically interpreted, he was "Nominated," one of those great ones named and appointed for a special work.

According to the esoteric Kabbalists (note the distinction between *Kabbalists* and *Cabalists*), natural or "White Magic" depended primarily upon Man himself, for all men were inherently

endowed with psychical insight and magical powers which they could develop. The means especially employed by them for this purpose was *Kawwanah*, or Intense Meditation, in order to thereby attract the higher Spiritual Influence.

Other methods were the development of a strong Will, exclusively directed towards its Object, and a vivid Imagination, in order that the emanations and impressions from the Spirit World might enter profoundly into the Soul and be retained there.

From these purely esoteric principles many *Cabalists* developed highly individualistic and exoteric theories concerning the Casting of Lots, Necromancy, Exorcism, and other superstitions. Exoteric Bibliomancy and the Mysticism of Numbers and of Letters were developed into complete and elaborate systems.

The metaphysical conception of the Identity of the Real with the Ideal, the Finite with the Infinite, gave rise to the mystical conception that everything beheld by the senses has a mystical meaning—that natural phenomena may instruct mankind as to what occurs in the Divine Idea and in the human Intellect.

Hence arose the Kabbalistic doctrine of the "Heavenly Alphabet," whose letters were the constellations, the stars and the planets, and this was later connected with the Tarot, a system of divination by means of a pack of cards (from which the ordinary playing cards of Hearts, Spades, Diamonds and Clubs are obviously descended), the twenty-two Major keys of which show a clear connection with the letters of the Hebrew alphabet, beginning with Aleph.

In forming an opinion in regard to the *Kabbalah*, one should not be unduly influenced or prejudiced by the general impression made upon the modern mind by later *Cabalistic*, or exoteric, writings concerning Demonology and other matters of a like nature mentioned in this brief outline, for in former centuries the true esoteric Kabbalah was looked upon as a Divine Revelation, although modern critics are too prone to condemn it entirely, owing to the somewhat fantastic dress in which even the Kabbalists themselves have clothed and concealed their doctrines, which resulted in giving them a decidedly un-Jewish appearance.

If the true Kabbalah were really as un-Jewish as some so-called authorities allege it to be, its hold upon literally millions of Jews through the ages would be a psychological enigma defying all logical explanation.

It is true that the cold eye of Science may easily find in the Kabbalah no lack of the childish, the fantastic and the grotesque—sometimes even the seemingly blasphemous—but the proportion of the dross to the gold is insignificant, although not infrequently misrepresented and deliberately exaggerated.

But, most important of all, it has filled the lives of the poor and the humble with an overpowering and comforting sense of the nearness of their God and the assurance of His interest in even their daily affairs. For centuries it has coursed through the veins of Judaism in a fiery flood, raising Man to God and bringing God to Man—cheering him with hopes of a speedy Messianic advent and comforting him in times of persecution by the aid of an eschatology which drew the remote Future, with its consoling promise of Peace, into the immediate Present with its clouds and its sorrows, which it dispelled even as the sunshine dispels the rain.

What more could anyone ask, hope, or expect of any Philosophy, any Creed, or any Religion?

The Present Age

A Monthly Journal
dealing with World
Events, History,
Geography, Medicine,
Education, Natural
Science, Art, Religion
and World Economy,
from an universal
point of view

Editor and Publisher:

W. J. STEIN,

144, Harborough Road, London, S.W.16.

How they Live in the Next World

(Author of "We do not Die," "God—?," "Gods,"
"London Pride," etc.)

by Shaw Desmond

THOSE of you who have read my previous essay, "What We Really Know About the Next World," may recall that I there laid down a pretty solid foundation for what I claimed we now know about the next world. My channels, clairvoyant, clairsaudient, or automatic writing—plus the dream-state and visits to the other worlds during sleep and "apparent death." These are dealt with at length and almost purely scientifically in my rather elaborate "We Do Not Die," and can there be sought by the student of the occult.

My experience with that book has proved to me that I have made out a fairly watertight case for those "channels." Nobody, indeed, in a treatise which covers the story of Life after Death from the earliest records down to the most recent scientific investigation, has so far successfully challenged any of my major conclusions. The "rationalist" critiques were, as nearly but not always, wildly funny and irrational. Criticisms of psychic writing are usually puerile, especially when they come from the dyed in the wool scientific materialist, and therefore valueless. But it may generally be taken, I think, that my channels have "held water," and therefore may be accepted, taking them as a whole.

* * * * *

"The next world" is not a place, as I have written before. It is a "condition." It is, in fact, a "vibration."

All that happens when we "take off" this suit of clothes which we call our flesh is that the etheric body which it infolds is released into its own higher vibrational world. This may be one of a thousand different worlds, according to the spiritual vibration reached by the soul during its tiny earth-life. Like flies to like. No coarse-vibrationed man or woman can function in a world of high vibration. That is common sense and, incidentally, common science, for in none of this am I going an inch outside science's own conclusions upon vibration.

For convenience sake the Guides "Over There" usually divide their world or worlds into Seven Planes of vibration. These might just as easily each be divided into seventy-seven others. But when you "die" you as inevitably find your level instantly as water on this earth will find its level. You pass to the world not "prepared for you," but which you yourself have prepared for yourself. It is all natural law.

Here you have the inner meaning of the story of Dives and Lazarus. Abraham, Lazarus being with him, says to Dives (Luke xvi. 26): "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."

"Hell" and "heaven" are of different vibrations. The vibrations of that "lower astral of the first or second planes," from which the misleading idea of an eternal hell was taken by the Church Fathers, are not those of the Upper Astral, which passes into the "angelic" vibrations of the sixth and seventh planes.

What I wish the reader to notice is that the accounts of how they live in the next world never vary *when they come from the same world and from Guides of the same spiritual evolution.*

Again and again, in different parts of our world and coming through mediums of all types, you will get exactly the same description of the higher worlds of vibration to which we pass at death.

Nevertheless, I think I am safe in saying that it is only in the later times that such detailed descriptions have been coming over. The reason is obvious. It is only *now* that our world is showing any deep interest in the study of the conditions which its men and women will have to face at "death." And it might be said that this study is one of the most vital import to mankind. The ignorant soul may spend years, perhaps centuries, for all I know, wandering around "lost," sometimes declaring that it is "dead," sometimes indignantly denying that it has died.

Some of the saddest, and maddest, of these cases are those of the *soi-disant* "rationalist" who may come through to expostulate with the earth-people in the *séance* room because of his own ignorance. These poor muddled fuddled creatures are familiar to all students of "communication."

One of the funniest cases is that of a former highly respectable member of the Church of England who, when in the flesh, was wont to pass into most unchristian furies if the word "communication with angels" was mentioned by his sister, who is one of the most famous of modern psychic investigators and a woman of the highest repute, who herself told me the story. During one of these fits he would stamp and rave, and finally one day, possibly partly as a result, "passed out."

This man now makes a nuisance of himself when his sister is engaged in scientific investigation of communication. When she gently pointed out to the "dead" dishevelled Churchman that not only had Jesus taught just this angelic communication—in this case most "un-angelic!"—but that his own presence from the Other Side of Death was complete proof that such communication was possible, the Churchman—still, by the way, on the Other Side a staunch member of the Church Established by Law rather than by Faith—instantly "threw one of his fits." He declared as he raved that it was all nonsense, anyhow, that there was no such angelic communication, and that, as for him, he alone of all the millions of dead had been able to "invent" a sort of speaking-tube from the next world to the earth!

Men and women don't change because they lay down their earthy casing. They carry over to the Other Side their affections, desires, qualities, and all those things which here gave to them personality.

So it is that Over There you will find your favourite tabernacle, whether it be the Church of England, the Church of Rome, the Wee Frees, or, if you be a Moslem—and every true Moslem believes firmly in the power of communication and the existence of a real life beyond the grave—you will find the Crescent, so to speak, in full swing with convenient mosque.

Here let us remember that, according to what we are persistently told, average humans pass at death to, roughly, the Third Plane. Some of the more highly developed to the beginning of the Fourth Plane vibration, and a few to the Fifth

and even Sixth Planes. But when you reach the Fifth Plane, which is that of the Buddhist Nirvana, unless all my own information be inaccurate, "personality" and "form" begin to fade in any earthly interpretation of those words. Even on the Fourth you become a conscious, active member of your soul group with a merging of consciousness, but *not* of the higher-vibrationed personality, within that group, which in its turn is linked with others.

For between the worlds there runs a sort of Jacob's Ladder, from lower to higher vibration, literally with the angels of God ascending and descending. To deny this would be inferentially to deny the possibility of our own communication with the Unseen World lying next to us, for it would mean that even if there were other worlds of vibration, there could be no communication between them. Euclid before Einstein in our day.

Many times people say to me: "But *our* communicants tell us that the Next World is a world as real as this—that it is solid—that we do there eat solid food and drink solid drink—that its inhabitants are creatures of flesh and blood—that they love and marry and have children—and that it is all nonsense talking about an etheric world. It's solid, they say!"

Yes, and these communicants of a lower vibration themselves do, poor things, because they do not know any better, believe that their world is solid. They believe it because to them their vibrations synchronise—and to beings vibrating at the same rate, however much beyond those of the flesh and blood body, their etheric bodies seem as solid to them as ours are to us!

In a word, these communicants have passed to, say, the lower Third Plane, or it may even be the Second. They are still vastly ignorant, and will have to make many more journeys to earth before they have learned their lesson and with it the lesson that *matter actually has no real existence anywhere*. Which is exactly what Science is learning to-day.

Some day in these columns I shall hope to give a whole essay to the "death experience." I will show how a "dying" man really feels, which is something very different from what he *appears* to feel! How he is met by his friends and Guide in the "maternity homes" of the Other Side, where the first business of the astral doctor and nurse is to strip away that "astral shell" which has been such a bugbear to some of my mystical friends! Some of them have even gone so far as to endow this poor flipperty-gibbet of a "shell" with the power of communicating over a course of years prose and verse of high order, of being able to cure disease, and of acting as spiritual guide and comforter to thousands of disheartened mortals! And then they say that "it is all a mask—dangerous to play with—that it is not real!"

So, if you pass to the moderate vibration of, say, the middle-third, carrying over as you do your desires and feelings—and if you did not, how and where and why should you shed them?—you may awake in the "maternity home" as I call it, to feel hungry. If you do, food will at once be brought to you and drink. Synthetic food, if you will—but solid to your newly awakening senses.

When Raymond told his very splendid father and pioneer of a mystical science, Oliver Lodge, that over there you could get whisky and cigars if you wanted them, an unscientific world of science neighed at Sir Oliver! The equally unscientific rationalist literally howled at such a "howler." The churches threw theological somersaults which eclipsed all their previous dogmatic contortions. And even the unco' guid, who belonged to certain

survival movements and really did believe in life after death, privately considered it "a bit too thick!" or was it "too thin?"

But Raymond was right. You can appease the earthy desires you carry with you until they fall from you as did your fleshly body—for the day comes when the fleshless soul discovers that meat and drink is no longer necessary, and that "man does not live by bread alone, but," literally, "by every word that proceedeth out of the mouth of God." If the Churches would only believe that!

I have been frequently told by Guides whom I trust far more than any earthly guide, because I have never known them to let me down, that sleep also is an earth habit, which we do not lose at once. But the day comes Over There when, finding we need less and less sleep, we finally give up the habit, which, like smoking and alcohol, we are loathly to yield.

Nevertheless, I have reason to think that there is always in the Higher Vibration some form of rest. Spiritual rest, which, as in the case of the earthly sleep, renews the "spirit-body," this being the only object of our own earthly slumbers.

And they sleep in beds and live in houses. They ride horses and, if I may be permitted to speak from personal experience, they swim in astral seas of a beauty eluding language! Dancing, on the Other Side of Death, is regarded as of elemental importance to the development of the soul.

The doctors of the astral find themselves in cordial agreement with the thesis of Havelock Ellis's "The Dance of Life," for they hold, as I have personally always done since a boy, that dancing is one of the two or three *necessities* of life, one of the others being music.

But how do they make their dancing floors? How do they build their houses? And, above all, what is the astral music?

I am perfectly clear about one thing from repeated messages. That is that *thought* is the method employed. That there is "neither good nor ill, but thinking makes it so," can be taken on the astral in a sense which Shakespeare never intended! For *to think a thing is to have it*.

But if you imagine that this "building up" or evocative process is done instantaneously, you are likely to awaken in the next world to rude disappointment. There, as here, effort alone brings results.

I have reason to believe that on some of the lower planes the human hand as well as the human brain are still used in the building of houses or bridges. I have been informed by a communicant I think I can trust that he himself, for example, still has to use his hands, much as he did on earth, when he carpenters or builds a wall or what not. And the manservant who, down here, was his devoted slave, he says, helps him!

Also, I imagine, the highly developed spirits are able instantaneously to evoke whatever they need by thought alone. For when the day comes, as it will for all of us, when the physical things will have ceased to interest us and we find ourselves exclusively engaged in the intellectual and spiritual, we should be wasting our time in any elaborate process, thinking or other, for the calling of things out of the air! Also, Cherubim do not need houses!

As I see this process of "thinking makes it so," on the Middle Planes, at least, it has analogies to that sleeping-waking dream in which, by thought, we can transport ourselves to

(Continued in page 33)

The Origin of Folk Tales and Myths

by Norman Adcock

THE modern world might not regard stories of ogres, giants, witches and such like monsters with such contempt as it does did it know their probable origin : and might well pause before condemning the child-eating ogre or the fire-breathing dragon to the limbo of the dustheap as relics of a stupid past.

About the year 23,000 B.C. a highly cultured race, the Crô-Magnons, of whom Sir Arthur Keith remarked that they were one of the finest races, mentally and physically, the world has ever seen, entered Europe. Crô-Magnon Man stood over 6 ft. in height ; had high cheek bones, large round eyes, and short arms ; wore skins ; removed the flesh from his dead, painting the skeleton red, the colour of life, thus showing a belief in the Hereafter, and originating the later cult of embalming, which subsequently existed on both sides of the Atlantic Ocean.

From whence came these giant Crô-Magnons ? Their earliest, yet fully developed remains, are found on the Western seaboard, around the Biscayan region, and the theory has been advanced that they originated yet farther west, from the Atlantic Ocean region : even Atlantis.

A former article has shown reason for believing that the race known as the Azilians, who appeared some 13,000 years later in the same region, came from Atlantis, and it may here be remarked that there are signs of affinity between these two races, which further substantiates the Atlantean origin of the Crô-Magnons.

Now, giant-lore abounds both in Europe and America. The word "giant" is cognate with the Scottish word "Ettin" and the Scandinavian "Jotun" ; and all three have an affinity with the Greek word "Titan," which contains the Sanskrit root "tith," "to burn," plainly connecting giants with fiery regions.

This is clear when we remember that the giant Cyclopes were the workmen of Hephaistos, god of Volcanoes : while the Aztecs of Mexico speak of a race of giants in the second great epoch of the four into which they divided the history of the world, who were destroyed by fearful earthquakes. We thus see that giants typify seismic and volcanic disturbances in both Old and New Worlds.

Atlantis was the very centre of a highly volcanic region. The Crô-Magnons were giants in physique and stature. In them can be seen the very origin of all giant lore : the giant people coming from a region that was subject to terrible earthquakes ; thus for ever linking giants with one of the most terrible of Nature's catastrophes.

The word "Ogre" is derived from Latin "Orchus," another designation of Hades, the Lower World. Thus Ogres are people of the Lower, or Submerged World : and may thus, as the giants, be identified with the Antediluvians, those who were destroyed by the Flood ; in other words, the people of Atlantis.

Now, in all tales of Giants and Ogres, the monsters live in a castle on top of a hill, upon whose slopes generally graze some herds of giant cattle.

But this exactly coincides with Plato's description of the Palace of Poseidon, first King of Atlantis, which stood on the

summit of the Sacred Hill in the middle of Atlantis, and upon whose slopes grazed the sacred herds of bulls. And Poseidon, besides being a marine deity, was also connected with earthquakes. His son and successor, according to Plato, Atlas, was chief of the Titans.

Thus we have the father of the Classical Giants living in just such surroundings as the Ogres and Giants of the story books. With this and the foregoing evidence, can it be any longer doubted that the origin of all our Giant and Ogre stories was Atlantis ?

A further connection between these monsters and earthquakes is apparent from their cannibalistic propensities. Crom Cromach, an Irish deity, had to be appeased with child-sacrifices. Dagda, another Irish giant had a great appetite. Carthaginian Moloch demanded children for sacrifice. In all this can be seen a remembrance of the great Atlantean earthquake swallowing up a whole race ; and the ancients, with this memory woven in their myths and legends, striving, by means of human sacrifices to the giants, to propitiate the awful powers of the earthquake, and thus avert a recurrence of the disaster to their race.

Can a similar origin be traced for witches ? On the walls of his cave, Crô-Magnon (Atlantean) Man depicted, besides drawings of certain well-defined animals, among whom the bull predominated, figures that exactly tallied with the familiar conception of witches.

Here, complete with tall, conical black hats and seated astride broomsticks, are undoubted female figures depicted by our ancestors of 25,000 years ago.

If, as there is evidence to show, these Crô-Magnons came from Atlantis, then from Atlantis they must have brought their conception of these witch-figures : and in Atlantis some crude form of witchcraft was not unknown.

Now, classical legend supports a *western* origin for witches. The Gorgons, female monsters, lived in a *western* land. In the Isle of Hesperia, placed in the Atlantic Ocean, lived the Amazons, warlike women warriors. Hesperia was named after Hesperus, a son of Atlas, himself son of Poseidon, King of Atlantis.

All these females were semi-demons ; and as such were witch-like. As in Europe and Egypt, so we find witchcraft in ancient South and Central America. The Mexican witch queen, Tlazolteotl, is shown riding through the air on a broomstick. The Aztec witches also smeared themselves with ointment to enable them to accomplish such feats of levitation, even as did their European sisters. Both performed wild and profane rites : both prized pieces of mummy-flesh : both haunted cross-roads and visited children with ills.

This analogy between Old World and New World witches suggests a common source in mid-Atlantic. Classical legend points in that direction for the home of *its* witches ; and Crô-Magnon Man, apparently emanating from that region, brings with him ideas of the familiar story-book witch. As with Giants and Ogres, cannot we claim for witches with equal emphasis an Atlantean origin ?

Concerning Fairies in general, evidence is more slight. But Morgan Le Fay, chief Fairy figure, in Celtic Folk-lore, is clearly connected with the sea. "Mor" is Welsh for "sea"; and the Welsh look *westward* for Avallion, land of the dead, whither Morgan Le Fay bore Arthur to be tended of his wounds received in battle in the Land of Lyonesse, of which land the ancient chronicler says: "The *western* Land of Lyonesse has now long sunk beneath the sea."

And there is authority for connecting this Land of Lyonesse with the sunken Isle of Ys in Breton legend: and both with sunken Atlantis.

I have often speculated as to possible references to Atlantis in that great book of childhood (and adult) days, "The Arabian Nights."

The story of the Third Calendar, Prince Agib, tells how, while visiting islands over which he ruled, his ship was driven from her course by a great storm and wrecked on an island, Prince Agib being the only one saved. A great mountain stood in this island, on the summit of which was a brazen dome, upon the dome a brazen horse, and upon the horse a brazen rider.

Poseidon, first King of Atlantis, is credited with first bridling and taming horses, which I think we should take to mean that the Atlanteans domesticated horses—not at all an impossible feat for an advanced neolithic race.

This brazen statue seems at least faintly reminiscent of Poseidon. But if we follow Prince Agib's further adventures, the parallel will be more apparent. After many wanderings the Prince came to another island, where he met ten youths with but one eye each; and later he went on the same mission that had cost each youth an eye.

Soon he came to a great golden palace with copper domes and with ninety-nine gates of sanders wood. There were orchards in the grounds containing fruit trees that had never been known to grow together in one climate, and the most gorgeous and variegated flowers of every clime.

This certainly seems to me to be a memory of Atlantis. For Plato said that Atlantis possessed the most wondrous and beneficent climate in the world, so that trees and fruits could be produced there that nowhere else could be seen growing together. Taken in conjunction with the mountain, the horse and rider, and the great palace, this story seems to bear a close parallel with parts of Plato's original story of Atlantis.

It is at least an interesting supposition that I think calls for a closer examination.

If we turn from fairy tales pure and simple to tales of folk-lore, there again occur similar legends in both Old and New Worlds, suggestive of a mid-Atlantic origin.

A Scottish tale runs that the three sons of a widow successively left home seeking adventure; each, when he left, giving his knife to his brother, telling him that so long as the blade was bright and unspotted all was well with him, but so sure as the blade became dull and rusty some harm would have befallen him.

This happened in the case of the first two brothers; the third managed to rescue his brethren from the clutches of the Red Ettin by whom they had been captured. This beast lived in a great castle on a hilltop, upon the slopes of which giant cattle grazed.

The Mayas, the oldest known civilized race of Central America, have a tale of the twin brothers, Hun-Apu and Xbalanque setting out to challenge the two gods, Hun-Kame and Vukub-Kame,

joint rulers of Xibalba, the Kiché Hades, or Underworld.

The twins, on setting out, planted each a cane in the centre of their hut, and told their grandmother that so long as the canes continued to grow and flourish all was well with them, but if the canes should wither, she would know some harm had befallen them.

There is sufficient analogy here to argue that both stories emanated from a common original in the dim past. A former article has shown analogous twin-god cults occurring in myth and legend on both littorals of the Atlantic; and the supposition that Atlantis was the home of the vast majority of folk-lore in both Europe and America is thereby considerably strengthened.

Can no analogy be traced between Jack and Jill, the nursery prototype of young lovers, and Poseidon and Cleito, the prototype of Atlantean lovers?

Plato said that Poseidon, first King of Atlantis, married Cleito. Poseidon (already mentioned as an earthquake deity) had his palace on the sacred hilltop in Atlantis. Eventually Atlantis was destroyed by a mighty earthquake.

The nursery rhyme hero and heroine go up a hill (the Atlantean hill?); they both fall down (typifying the earthquake that destroyed Atlantis?), and the water they went to fetch may be said to exemplify the flood that completed the destruction of the island-continent.

A very far-fetched and improbable analogy? That is as may be, but the roots of this nursery rhyme (and many others) go back far into the realms of the past, when ancient man may not have been the dull, semi-animal we are wont to consider him; and however fantastic the parallel drawn above may seem, the analogy is there.

That most familiar figure in British folk-lore, King Arthur, has been identified with Egyptian Osiris.

Originally Osiris, whose cult was introduced into Egypt from the west, probably by the early Iberian immigrants, was a vegetation god, pure and simple; his death and resurrection symbolizing the Winter death and Spring resurrection of nature.

But in time the Osirian cult assimilated many characteristics of other Egyptian deities, especially that of Ra, the sun god.

The symbol of King Arthur and his knights was the Round Table. Cannot this be equated with the solar disc of Ra—Osiris?

King Arthur was slain by his evil nephew, Mordred, in a great battle in the now sunken Land of Lyonesse. Osiris was slain by his wicked brother, Set.

The dying Arthur was borne in a draped barge, in which sat the three mourning Queens, Queen of North Galis, Queen of the Waste Lands and the sorceress Queen Morgan Le Fay (already shown to have had a probable Atlantean connection), to the western land of Avallion, where grew the most beautiful flowers and fruits. In Avallion Arthur remains to-day, in a state of suspended animation, ruling over the Non-Dead.

Now, the dead Osiris was borne westwards across the Nile in a barge where sat his weeping sister-wife Isis, and his other sister Nephthys, until they reached the western land of Aalu, where grew all manner of flowers and fruits, and where Osiris still remains, Lord of the Non-Dead.

Here, not only does the description of Avallion tally with that of Aalu, but each, both as to position and attributes, bear the strongest affinity to Plato's Atlantis.

Nor must we forget that Horus, who assumed the mantle of his dead father, Osiris, gathered round him a band of brave companions who fought monsters and evil giants exactly after the manner of King Arthur and his Knights of the Round Table; while the final link between Arthur and Osiris is forged when we learn that the former has been completely identified with Egyptian Asar, which is merely another form of the name Osiris; the latter, indeed, being the Greek appellation of the Egyptian original.

Further, Arthur's brother, King Loth, is the King Lud of legend, who himself has been identified with the Egyptian deity Aten.

Sir Kay, head knight of King Arthur's kitchen, has been identified with Kai, an old British god who walked under water with a lighted torch in each hand. As for Merlin, he is the god worshipped by the Druids at Stonehenge: and Druidism and the Osirian cult are closely related.

The belief that Arthur was a historical figure of the 6th century A.D. is surely disproved by the fact that one of his battles was fought in the western land of Lyonesse "long since sunk beneath the sea." Has a great western land sunk beneath the ocean since the 6th century A.D.? As this can certainly be answered in the negative, the antiquity of the Arthurian legend is greatly increased.

The contention that the whole legend is purely Celtic in character is not difficult to disprove.

For, as a matter of fact, the Arthurian legend is found widely disseminated over England, France and Spain, and it would be absurd to deny that, whatever the country of its origin, during its long course of wanderings through many countries, it assimilated characteristics of all those lands it traversed.

The English version, naturally, is deeply overlaid with Celtic lore and tradition, and as there were probably several ancient British chieftains bearing the name of Arthur it is only natural that the stories of the legendary hero should, in many parts, have been adapted to coincide with the exploits of these chiefs.

There is little doubt that the original Arthur legend came from a western source.

Legend relates that when King Uther Pendragon lay dying without heir in Tintagel Castle, Blaise, the master and teacher of Merlin, and Merlin himself went down to a lonely part of the Cornish coast and stood on the seashore.

Presently they saw a fiery ship, shaped like a dragon, descend from Heaven and light upon the sea. The ship was filled with shining Beings. Then nine huge waves, high above all others, rolled in on the shore, and the ninth, which was larger than all the others together, was all in a flame; and in the midst of it was a naked babe, whom Merlin snatched forth and bore back to Uther Pendragon, saying that this should be the Heir to the Throne. Merlin then bestowed upon the babe the name of Arthur.

And if anyone questioned him further concerning the origin of Arthur, Merlin would answer in the riddling rhyme:

"Sun, rain, and sun! and where is he who knows?
From the great deep, to the great deep, he goes."

In the fiery wave that bore the infant Arthur in its bosom we have the combination of Fire and Water, in which can be seen the properties of Flood and Earthquake. But a former

article has shown that the mysterious Cabiri originally denoted the elements of Fire and Water. They came from the west, and brought with them the seeds of the Osirian cult: and Osiris (Asar) and Arthur have been shown to be identical.

Can it be any longer doubted that Atlantis was the home of the original figure of this legend?

It will have been noticed that the Kings of Atlantis (Poseidon, Atlas, Chronos and Zeus, the two latter being mentioned in Diodorus Siculus's account of Atlantis) were none other than the gods of the ancient world.

Now, the old Romans deified their Emperors after death, and the same custom extended to many nations of antiquity. If the early Atlanteans deified their Kings (or, more probably, tribal chiefs), it is not at all unlikely that, during the course of the many centuries that elapsed between the destruction of their civilization and the rise of the much later cultures we term "ancient," the real origin of these deified chiefs was lost, so that they were regarded as veritable gods.

Dr. L. A. Waddell traces the rise of all ancient civilizations, from Egypt to Scandinavia, from the Sumerians, and claims that the early deified Sumerian monarchs became the gods of the later ancient world. But the antecedents of the Sumerians are unknown. Sir Leonard Woolley says that their peculiar temples, or ziggurats—which, composed of successively smaller towers superimposed one upon the other, are a type of pyramid—are so constructed with trees planted around their terraces as to leave no doubt that their builders were striving to imitate the surroundings of the land of their origin, which Sir Leonard considers was mountainous and woody. Bearing in mind the sacred hill of Atlantis, prototype of all pyramidal structures, with its groves and glades, we can ignore neither the obvious connection nor the resulting probability that the Sumerians, too, can claim an Atlantean origin. Taking Dr. Waddell's hypothesis, then, a step farther back into antiquity, there is confirmation for the theory that the old world gods were but the forgotten deified chieftains of Atlantis.

Folk-lore abounds with references to an Elixir of Life, or a Water of Life, situated in the mysterious Land East of the Sun and West of the Moon; while the fountain from which it sprang was guarded by a great dragon or serpent.

Now, Poseidon of Atlantis was, in Classical mythology, connected with the serpent cult. It was Poseidon who, refusing the sacrifices of Trojan Laocoon, sent two fearful serpents from the sea to destroy the old man and his two sons.

Further, we find Josephus in his "Antiquities" saying: "The Garden of Eden was watered by one river, which ran about the whole earth, and was parted into four parts."

The Greeks said that Okeanos surrounded the whole earth, which lay spread out like a disc with mountains rising from it. Upon the latter stood the castles of the gods; and rivers flowed from Okeanos.

The Scandinavians say of Mount Asgard, the Olympus of the North, that it was watered by four rivers that flowed in the direction of the cardinal points. The Chinese speak of enchanted gardens being watered by four perennial fountains; the Buddhists speak of four sacred streams flowing in as many different directions from the summit of Mount Sineru, while the Hindus place the city of Brahma on the summit of the golden mountain of Meru, in the centre of Jambadwipa, from the four sides of which rush four great rivers.

Now, Plato describing Atlantis says that outside that city was a great plain, 3,000 stadia in length and 2,000 in breadth, which was "Surrounded by a ditch. The depth and width and length of this ditch were incredible . . . It was excavated to the depth of 100 feet, and its breadth was a stadium everywhere; it was carried round the whole of the plain, and was 10,000 stadia in length. It received the streams that came down from the mountains . . . From above, likewise, straight canals of 100 feet in width were cut in the plain, and again let off into the ditch towards the sea."

Cannot we see in this description the original of Eden, of Mount Asgard, of Meru, of Sineru, of the enchanted gardens of Chinese legend and of Greek Okeanos surrounding the earth (the ditch surrounding the plain); and also of the Land East of the Sun and West of the Moon where was the Water of Life?

Moreover, in these *four* rivers, each flowing towards one of the cardinal points, can be seen the origin of that most ancient and mysterious of symbols, the Mystic and Eternal Tau: the Cross within the Circle, the circle, of course, being the surrounding ditch. The Tau was identical with the Egyptian "Sign of Life," the Looped Cross, or "ankh."

I have sometimes speculated if we may not look to the same origin for the swastika. In its case it would seem as though *four* rivers were incompletely surrounded by a rectangular trench, thus not being completely unconnected with the Cross within the circle.

The actual measurements of the Atlantean ditch as given by Plato may be greatly exaggerated, but that some such ditch *was* dug I see no reason to doubt. If for a moment such a feat should be deemed beyond the powers of a race for whom we have claimed nothing beyond a very advanced neolithic culture, we should pause to remember the wonders of Stonehenge, of whose builders the ancient Druids themselves were ignorant, though I incline to the view that they may be attributed to the same race that raised the megalithic fortress at Oldbury Hill in Kent some 20,000 years ago, in whom, I think, we may see a branch of Crô-Magnon (Atlantean) Man, traces of whom have been found as far North as Oban in Argyllshire.

The task of digging the great Atlantean ditch would have imposed no greater difficulties upon the builders than that of constructing Stonehenge or the great fortress at Oldbury Hill.

Such an origin of our folk-lore and fairy tales, as that suggested above, invests them with a new glamour; and Plato's land, so long discredited by official science, not only emerges more and more from the mists of legend into the sunlight of true fact, but assumes a position of greater mysticism and importance in present-day events: while if additional evidence of the former existence of Atlantis is wanted, it is provided by the Gulf Stream which, by its circular course, continues to mark the ancient outlines of those Atlantean shores round which it used to swirl, though they now lie far beneath the Ocean's surface.

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The Spirit of Asia and Modern Man

I.—A TREE WITHOUT SOIL.

by Alan W. Watts

WORLD movements do not begin abruptly, and it is mainly for the sake of convenience that we say that the history of modern man begins with the Renaissance. Thus essentially modern characteristics may be found in the thought both of the Middle Ages and of Ancient Greece. It is not surprising, therefore, that the Renaissance arose out of the Middle Ages and turned to Ancient Greece for much of its inspiration. But if there is anything which differentiates modern man from his mediæval ancestors, it is, generally speaking, this: the faith of modern man in his own reason, as distinct from mediæval man's faith in God. Hence it is significant that the greatest philosopher of the Middle Ages, St. Thomas Aquinas, should have founded his philosophy on faith, and used reason simply to prove it, whereas the first of the modern rationalist philosophers, René Descartes, should have gone a step further and begun just with the fact of his own existence. Aquinas began with God and His Revelation in Christ, and Descartes with the proposition *Cogito, ergo sum*—"I think, hence I am." This change is reflected nowhere better than in the difference between pre- and post-Renaissance drama. The Mystery Plays of the Middle Ages were concerned with the story of Divine Revelation, with Adam, Moses and Christ, whereas the plays of Shakespeare are concerned with the doings of man. This pre-occupation with man and his reason is known as Humanism, and its attitude may be summed up in that passage from *Hamlet*:—

What a peece of worke is man, how noble in reason,
how infinit in faculties, in form and moving, how expresse
and admirable in action, how like an Angell in apprehension,
how like a God!

In other words, "The proper study of mankind is man" to which should be added "conscious, rational man," for Humanism is at heart the faith that man can ultimately solve all problems by his own unaided reason. Thus in modern times almost every great philosopher, Kant, Hegel, Berkeley, Hume, Leibniz, has sought to understand the mysteries of the universe by reason alone. In the same way we find in Science the attempt to solve all physical problems by the same rational technique, and in the dreams of H. G. Wells we find this faith in Science carried to its wildest extreme—the complete mastery of nature both in and around us by the sole power of reason.

But this faith is almost at an end. It reached its climax at the close of the Nineteenth Century, to which period H. G. Wells really belongs, when the ideal of Progress nearly became a substitute for religion. It was believed that, through science, civilization would go forward to greater and greater heights of mastery, until through human reason the kingdom of heaven was established on earth. And then came a shock. The Western World suddenly went mad. It was as if the forces of unreason suddenly burst the dam which man had been building against them for so many centuries, for faith in human wisdom was suddenly hurled aside by a revelation of human devilry. The War proved once again what the Church had always taught—the doctrine of Original Sin, of man's inability to achieve salvation by his own conscious efforts. At the same time, faith in pure

reason began to reach its logical conclusion—the subjection of man to machinery. Man worshipped reason and ended by being ruled by it. For he forgot that reason is not his God but his instrument, that essentially it is no more than a machine—certainly a useful machine, but a machine with definite limitations. This subjection of man by the machine may be seen in the ideal of the totalitarian state, in Marxism and Fascism, and especially in the present tendency to centralize, organize and regulate all communal life, all business, in bureaucracy, and all attempts to ensure efficiency by perfect organization. But systems are all very well so long as they can be changed. They are man-made and should remain man's servants; the danger is that man should become system-made, and that is the avowed aim of much modern thought.

There are, however, certain highly important things which systems, intellect, reason and logic cannot do. If you rely on them alone you reduce life to a purely mechanical process which runs eternally on its logical course like a Metropolitan train going round the Inner Circle. It becomes no better than a Metropolitan train; it is as steely and as woodenly dead. You explain life, you unveil all its mysteries, you subject it to logical order until it is as dead and dull as any piece of clockwork. In fact, by explaining it in terms of reason you explain it away. It ceases to be life and becomes dead, even damned. For the logical faculty, the reason, is made to order life, not to understand it. If you ask an adding-machine whether there is a God, it will give you an answer in pounds, shillings and pence, and if you believe it you will become a successful financier. You may spell out as many questions as you like on the dial of your automatic telephone, and you will probably get, not information about God, but a great deal of advice about Hell. For these instruments are made for a specific purpose and can only answer questions in their own terms. Therefore, if you rely exclusively on intellect, you will see all life in terms of intellect, which is to say in terms of machinery.

This will have one of two results, the second of which will probably follow in time from the first. Either you will become so unbendingly rational, so strictly moral, so aggressively well-regulated and so much like a machine that your friends will be able to calculate what you will think on any subject or do in any circumstances. Or else you will go mad. It is a characteristic of many lunatics that they have a reason for their least actions. We say that lunatics are those who have lost their reason; it would be much more true to say that they have *become* their reason, for the easiest way to go mad is to imagine that you are a machine. You must get up every morning in exactly the same way, touch exactly the same trees on your way to work, eat exactly the same lunch, and so on—this is a common enough form of lunacy. But instead of trying to get rid of this, we encourage it by making everyone's life as monotonous as possible by systematization. And perfection, as understood by the reason, is the most monotonous thing in the world; it means perfect order in all things, which is to say the same order. In the ancient myth Ixion was punished by being bound to a wheel which was to revolve for ever; nowadays we consider what is only an extension of this not a punishment but

something to be desired. The only difference is that our monotony is more complicated, that we have machines more intricate than the wheel. But they are all based on going round and round, and if going round and round is our ideal, the thing we worship, then we might as well be dogs and spend our days chasing our tails. This may be rational, but it is just intolerable.

In fact, it has led us to a state of spiritual bankruptcy. For to live on one's own reason is like living on one's own body, like consumption. It ends by killing itself. It has killed Christianity and the ancient dogmas of the Church; it has explained them away, and now it is explaining itself away. Man exchanged God for Reason, and the result was that he was no longer made in the image of God but in the image of Reason; he made himself like one of his own rational creations. If he believed in God at all he thought, as it were, "God made me; I make machines, therefore I am like a machine. If I, who make machines, am a machine, therefore God, who makes me, is also a machine. Q.E.D." But now the reaction has set in; reason is either carried to its wildest extreme or utterly cast aside, and modern man is left rootless and bewildered. For his old traditions have been exhausted; the life which we drew from Greece, Rome and Israel through the medium of the Church means little to us now, and Humanism has ended in its own contradiction. Yet, like a tree, civilization must draw nourishment from the remains of older trees; it must not feed upon itself. If we have absorbed the legacy of classical antiquity, there is still left a vast and almost untouched soil for our roots—a soil which has only in recent years been made known to us. It is the legacy of ancient India and China. Its philosophies, unlike traditional Christianity, do not ask for belief in things which reason may deny; for rather than creeds they are psychologies, requiring not belief but experiment. But what is most important is that they open up a way to the understanding of life which surpasses reason without requiring unquestioning faith in a revelation. They do not deny the reason but relegate it to its proper place; they do not deny revelation, but insist that you cannot understand it until you have experienced it for yourself. Therefore the purpose of this series of articles is to show what the spiritual legacy of Asia can mean to us at this present stage in our evolution; how it can point out a middle way between reason and unreason, between unbelief and superstition, between the living death of pure logic and the unrestrained chaos of pure nonsense. In short, we have to learn over again what is meant by man being made in the image of God, but in a way which the Church never taught.

How they Live in the Next World.—(Continued from Page 27.)

any part of the earth's surface, call up what friends or "physical" necessities we may seem to require in the dream. It is done by an effort of imagination, *not* of will, which is, by the way, in all things one of the most dangerous weapons we can use, a two-edged sword which may turn against ourselves.

But of this process of "thinking makes it so," as of certain mental and spiritual aspects of the Worlds of Higher Vibration, I shall hope to write in my next essay. In that essay I shall also hope to treat of the astral music and marriage, birth and death, which through lack of space I regret having to omit from the present issue.

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Is there Evidence for Survival?

by Dr. Nandor Fodor

“UNQUESTIONABLY the truth or falsity of the survival of the soul is the most tremendous question that can exercise the human mind, for only if survival be a fact can the universe be rationalised.”

This statement was made as a confession of faith by Dr. E. W. MacBride, F.R.S., Professor of Zoology at the Imperial College of Science, before a psychical research gathering. He accepted an invitation to address the meeting because he felt that the task of proving the reality of survival, on which Christianity is based, now rests on psychical research. But he warned his listeners that just because the issue is so tremendously important there must be no mistake about the reality of the evidence. He himself was not fully persuaded that the evidence brought forward was reliable or conclusive.

To the latter statement exception was taken. Professor MacBride was told that such proof has been provided.

The issue may, therefore, be regarded as a legal one: is the best evidence such as would be admissible in a court of law?

The protagonists of survival say that they are ready to step before the bar. I am a doctor of law. I propose to deal with the issue. I shall put before the readers samples of the evidence.

The Pearl Tie-Pin Case.

The famous Pearl Tie-Pin Case was reported by Sir William F. Barrett, F.R.S., in his book *On the Threshold of the Unseen*. He accepted it as remarkably evidential. Recently, the case was mentioned by Sir Oliver Lodge as one which seemed to prove survival. It has, therefore, a definite claim on the ears of the public.

The message about the pearl tie-pin came through Mrs. Hester Dowden, one of the world's best automatic writing mediums. She is the daughter of the late Professor Edward Dowden, a classical scholar of Dublin. She is a lady of culture and refinement, and is of a singularly critical mind. The message was given to Miss Geraldine Cummins, the daughter of Professor Ashley Cummins, of Cork, Ireland. Since then she herself has

become a remarkable automatist. This was the story as was told by Sir William Barrett:

“Miss Cummins had a cousin, an officer with our army in France, who was killed in battle a month previously to the sitting; this she knew. One day after the name of her cousin had unexpectedly been spelt out by the ouija board, and her name given in answer to her query ‘Do you know who I am?’ the following message came:

“‘Tell Mother to give my pearl tie-pin to the girl I was going to marry, I think she ought to have it.’ When asked what was the name and address of the lady, both were given; the name spelt out included the full Christian and surname, the latter being a very unusual one and quite unknown to both sitters. The address given in London was either fictitious or taken down incorrectly, as a letter sent there was returned, and the whole message was thought to be fictitious.

“Six months later, however, it was discovered that the officer had been engaged, shortly before he left for the front, to the very lady whose name was given; he had, however, told no one. Neither his cousin nor any of his own family in Ireland were aware of the fact and had never seen the lady nor heard her name until the War Office sent over the deceased officer's effects. Then they found that he had put this lady's name in his will as his next of kin, both Christian and surname being precisely the same as given through the automatist; and what is equally remarkable, a pearl tie-pin was found in his effects.

“Both the ladies have signed a document they sent me, affirming the accuracy of the above statement. The message was recorded at the time, and not written from memory after verification had been obtained.”

I happen to know both ladies well. Their sincerity and personal integrity have never been questioned. I am as ready to vouch for them now as Sir William had 19 years ago. As a man of legal training and experience I have no hesitation in saying that if the original record and the witnesses were produced in a court of law the case would have to be accepted as proving the survival of the deceased officer. But I am equally certain



Dr. Nandor Fodor is the Research Officer of the International Institute for Psychical Research.

His Institute is among the most active psychical research organisation in the world to-day. It has just purchased Walton House, in Walton Street, near Harrods, to house its offices and unique laboratory where cinema films are taken by infra-red rays and ingenious instruments record supernormal phenomena.

British by naturalisation, Dr. Fodor was born in Hungary. He is an LL.D. of the Royal Hungarian University of Science, of Budapest. He spent seven years in America as an editor. In England he was, for some years, on the editorial staff of the “Daily Mail.”

He is the author of a monumental work, “The Encyclopaedia of Psychic Science,” of “These Mysterious People,” and of important Bulletins published under his name by the Institute.

He is regarded to-day as one of the world's foremost authorities on psychic problems.

that the verdict would prove most disturbing and that, on some ground or other, it would be speedily squashed.

If Mrs. Dowden, by reason of some curious physiological or psychological gift, can serve as a doorway between this world and the next one, the Pearl Tie-pin Case should not stand alone to her record. She should have furnished other equally or almost as good proofs of human survival.

The Hugh Lane Case.

Her next best instance is the Hugh Lane Case, which was also reported by Sir William Barrett. This is how Mrs. Dowden recorded it :

"I knew Hugh Lane personally and had heard he had gone to America about a fortnight before the sinking of the *Lusitania*. I had no idea why he had gone or how long he intended to stay. About 5 o'clock on the day we heard of the loss of the *Lusitania*, I saw posters on my way home saying '*Lusitania* reported sinking.' I did not buy a paper, and had no personal interest in the sinking ship, as I knew of no one on board. Sir Hugh Lane's name did not occur to me, probably because he had been in America such a very short time.

"A sitting was arranged for 8.30 that evening, and before we began I felt a strange sensation of depression, so much so that I went up to my bedroom and sat alone for a short time. I could not have said why this feeling got hold of me ; there was no special reason for it that I know of. At 8.30 o'clock I came down, and we began our sitting. The Rev. Savell Hicks recorded in silence while Mr. Lennox Robinson and I sat blindfolded and talked to each other while the message was being spelled out by our hands. After a couple of minutes Mr. Hicks said, 'Would you like to know who is speaking? It is Sir Hugh Lane, and he says he has been drowned, and was on board the *Lusitania*.' We were terribly shocked—we both knew Sir Hugh—and asked Mr. Hicks to read the message to us. It ran as follows : First, the name of our usual control, Peter ; then, 'Pray for Hugh Lane.' Then, on being asked who was speaking, 'I am Hugh Lane ; all is dark,' came through. At this moment a stop press edition of the evening paper was called in the street, and Mr. Robinson ran down and bought one. When he came up to me, he pointed to the name of Sir Hugh Lane amongst the passengers. We were both much distressed, but continued our sitting. Sir Hugh Lane described the scene on board the *Lusitania*. Panic, then boats lowered—'Women went first,' he said. He stated that he was lost in an overcrowded boat, fell over, and lost all memory until he 'saw a light' at our sitting. He sent me a message about our last meeting which was quite evidential so far as I could tell, and gave me greetings and advice for very intimate friends of his and mine in Dublin. The number of his cabin and the name of a fellow-passenger given by him were incorrect, so far as I can discover.

"This communication was very striking, but what followed was more evidential in my opinion. Sir Hugh Lane continued to come, and at each sitting at which he appeared he begged us to restrain any effort of those who might wish to erect a memorial gallery to him in Dublin. Of this he seemed to have a horror."

Both Mrs. Dowden and Mr. Lennox Robinson admitted that to the scientific observer there was nothing in the messages which could be called a genuine proof of identity, although the fact that Sir Hugh was on board of the lost ship was not in the consciousness of either of them. Mrs. Dowden quite frankly stated : "I am bound to confess that the fact that the com-

municator was so excited on and after the sitting in September did more to persuade Mr. Robinson and me that it was really Sir Hugh than the whole *Lusitania* message."

Mrs. Dowden concedes that "if the atmosphere is full of some important public event unknown to the Sensitive, it may reach him through automatism." The instance which occurred on the night of the sinking of the *Titanic* is a typical example. The following message came through her hand :—

"Ship sinking ; all hands lost. William East overboard. Women and children weeping and wailing. Sorrow, sorrow, sorrow."

"We had no idea what the message meant," she says. "No more came through. Just then I heard a stop press being called in the street, and, wondering what could have happened, I ran down and bought a paper. The news was that the *Titanic* had gone down. I believe that the name William East was incorrect. We had no one present to follow the message which came very rapidly and excitedly. I believe the name must have been William Stead."

The similarity between this and the Hugh Lane Case is striking. But the instance may not be more than a dramatised premonition.

The question naturally arises why should a man who had just died be attracted to the seance room ? How do the dead know that a seance is taking place ?

Mrs. Dowden tells me that she invariably puts this question to her communicators ; they always state that a bright light attracted them. "I saw a woman wrapped in flame," is their typical answer.

The Return of Oscar Wilde.

The brightness of the light, by contrast, suggests a state of mental or physical darkness in which a soul recently released from the human body may find itself.

Would this be a temporary state due to a confusion of mind or a condition created by devotion to material pursuits in place of spiritual ones ? The famous case of Oscar Wilde's return is full of thought-provoking hints.

It had its inception on June 8th, 1923. Mrs. Hester Dowden was giving lessons in automatic writing to Mr. Soal, Lecturer in Mathematics at London University, a keen and capable psychical researcher. Mrs. Dowden rested her fingers lightly on Mr. Soal's hand under which the pencil moved rapidly. It wrote down the name of a deceased friend of Mr. Soal. Then it continued :—

"I want my daughter Lilly, my Lilly, Lilly."

At this moment Mrs. Dowden became sensible of an interruption. She felt distinctly that the communicator changed. The writing assumed fine, curious characters which read :—

"No, the lily was mine—a crystal thread—a silver reed that made music in the morning."

"Who are you ?" Mrs. Dowden demanded.

"Pity Oscar Wilde—one who in the world was a king of life. Bound to Ixion's wheel of thought, I must complete for ever the circle of my experience. Long ago I wrote that there was twilight in my cell and twilight in my heart, but this is the (last ?) twilight of the soul. In eternal twilight I move, but I know that in the world there is day and night, seed time and harvest, and red sunset must follow apple-green dawn. Every year spring throws her green veil over the world and anon the red autumn glory comes to mock the yellow moon. Already the may is creeping like a white mist over lane and hedgerow, and

year after year the hawthorn bears blood-red fruit after the white death of its may."

This was poetry of great beauty. Mrs. Dowden asked personal questions bearing on the identity of Oscar Wilde. Some of the answers were unexpected and, on inquiry, proved to be quite correct. She asked him why he came. He answered:—

"To let the world know that Oscar Wilde is not dead. His thoughts live on in the hearts of all those who in a gross age can hear the flute voice of beauty calling on the hills or mark where her white feet brush the dew from the cowslips in the morning. Now the mere memory of the beauty of the world is an exquisite pain. I was always one of those for whom the visible world existed. I worshipped at the shrine of things seen. There was not a blood stripe on a tulip or a curve on shell or a tone on the sea but had for me its meaning and its mystery and its appeal to the imagination. Others might sip the pale lees of the cup of thought, but for me the red wine of life.

"Pity Oscar Wilde. To think of what is going on in the world is terrible for me. Soon the chestnuts will light their white candles and the fox-gloves flaunt their dappled, drooping bells. Soon the full moon will swim up over the edge of the world and hang like a great golden cheese—Stop! Stop! Stop! The image is insufferable. You write like a successful grocer, who from selling pork has taken to writing poetry. . . . Try again—like a great golden pumpkin hanging in the blue night. That is better, but it is a little rustic. Still, I adore rustic people. They are at least near to nature, and, besides, they remind me of all the simple pleasures I somehow missed in life."

Neither Mrs. Dowden nor Mr. Soal had been reading Wilde's books when these messages commenced; they were not admirers of his works. Some of the passages in the first script suggested plagiarism. They are parallel with passages in *De Profundis*, *Dorian Grey* and *Intentions*. But no such parallels were discovered in subsequent messages which came at a headlong rate (in one instance 700 words were written in an hour and a quarter) alternatively in Wilde's ornate and redundant prose and in his sharp, caustic humour. The speed of the script is important for when the subconscious mind is at work halts and gropings are usually noticeable.

The handwriting was almost a facsimile of Oscar Wilde's manuscripts and continued to be several hundred MS pages. It showed strange breaks between the letters of words, such as d-eath, vin-tage, and at times a Greek alpha was used for ordinary "a." The autograph appeared to be a replica of the original. Neither Mrs. Dowden nor Mr. Soal remembered to have ever seen Wilde's handwriting. If they had seen it, could a fleeting visual memory help to produce such sustained and almost perfect forgery?

Some claimed that the wit of Wilde was tarnished. Let us see some examples of his later writings, which came partly in automatic scripts or through the ouija board when Mrs. Dowden was alone:—

"Being dead is the most boring experience in life. That is if one excepts being married or dining with a schoolmaster."

"I knew Yeats very well—a fantastical mind, but so full of inflated joy in himself that his little cruse of poetry was emptied early in his career."

(What of his work?)

"A little drop of beauty that was spread only with infinite

pains over the span of many years."

"Shaw might be called a contemporary of mine. We had almost reached the point of rivalry, in a sense, when I was taken from the scene of action. I had a kindly feeling towards poor Shaw. He had such a keen desire to be original that it moved my pity. Then he was without any sense of beauty, or even a sense of the dramatic side of life and totally without any idea of the outside of any human being as he was utterly ignorant of his internal organs. And yet there was the passionate yearning to be a personage, to force his person on the London world and to press in, in spite of the better taste of those who went before him. I have a very great respect for his work. After all, he is my fellow-countryman. We share the same misfortune in that matter. I think he may be called the true type of the pleb. He is so anxious to prove himself honest and outspoken that he utters a great deal more than he is able to think. He cannot analyse, he is merely trying to overturn the furniture and laughs with delight when he sees the canvas bottoms of the chairs he has flung over. He is ever ready to call upon his audience to admire his work; and his audience admires it from sheer sympathy with his delight."

Why should Oscar Wilde come back from the dead to amuse us with the edge of his wit? Is it possible that his inordinate love of objective beauty still binds him fast to this world? His messages definitely indicate such state.

"Like blind Homer, I am a wanderer. Over the whole world I have wandered, looking for eyes by which I might see. At times it is given me to pierce this strange veil of darkness, and through eyes, from which my secret must forever be hidden, gaze once more on the gracious day. I have found sight in the most curious places. Through the eyes of the dusky face of a Tamil girl I have looked on in the tea-fields of Ceylon, and through the eyes of a wandering Kurd I have seen Arrarat and the Yezedes who worship both God and Satan and who love only snakes and peacocks. . . .

"I have only dimness around me. It is that darkness which is reserved for those who are the prey of social conventions, which has cast me into a state which is not beneficial for me from the point of development of mind. My mind is now a rusty lock, into which the key grates with a rasp. . . .

"So far I cannot be said to have found the after-life a state of bliss—rather it is the dimming of the senses and the stultifying of the brain from lack of light and colour. . . . But doubtless the Almighty has an excellent purpose in stamping out as far as possible that taste for his creations which worked so deeply to my detriment. . . .

"I do not get much literary stimulus over here. I am rather in the condition of coma of the mind that used to overcome me when the great massed-up population of London oppressed my being. The shades here are really too tumultuous. They are overcrowded and we get confused by seeing into each other's thoughts. . . .

"My dear lady, what will it be for you to lose your little shape, to have no shape, to be a fluid, merely stream about in such an undecided way that it is like drifting before a heavy tide. My mind is not really as repulsive as you would expect. It looks quite respectable at times. Of course, there are times when it looks like an ancient thief, who steals away from me with shame in his face. That is only one aspect of me. I have other attractive ones. There is the brilliant orange of my thoughts, and the

(Continued in page 38)

Book Reviews

STRANGE DIARY. By Zelma Bramley-Moore. (Rider). 5s.

Personal records of psychic experiences such as are contained in Mrs. Bramley-Moore's book are always valuable. The trained occultist never ceases to regret that such obvious powers were not consciously and systematically developed. Readers who are themselves only at the beginning of their psychic studies will find the book enthralling. The author tells us in a prefatory note that until three years ago she was well known on the Continent as a tennis player, so that "the reader may know he is reading of things that happened to a sportswoman, and not of the idle 'vapourings' of some neurotic or fanciful creature."

At the age of three she gave evidence of "knowing" where various articles had been secreted, a faculty which, because we hear nothing more about it, we assume she allowed to become atrophied. This kind of "knowing" is only different in degree from that of infant prodigies in the arts and sciences. The existence of forces set in motion by "Black Magicians" may be a fact; nevertheless, we think that in all probability the scientist by whom the author was invited to dance, and who filled her with "loathing," was probably only one of those people whom a sensitive woman would instinctively label as not "quite sane." At the age of sixteen came the first "hooded shape." The author was in bed, thick plush curtains were drawn across the window, "so that not a ray of light filtered in" . . . "Slowly, very slowly, drifting in through the walls came minute particles of light, bluish light. . . ." The particles eventually ceased to come in, but only when the figure of a tall man, whose hands were "tucked in to the long sleeves of a flowing robe" had been built up. This phenomenon was witnessed about six times. The author's explanation is that they were the "Astral counterpart of Beings, similar to human beings, living in the flesh on some other planet or plane, who are far ahead of us in scientific knowledge." But why seek the explanation on some other planet? The physical counterparts of the "hooded figures" were probably much nearer home than the author imagined. The art of projection is much better understood than the layman thinks.

The great value of this book lies in the amount of independent testimony to the truth of the author's experiences. There were plenty of witnesses. There is a praiseworthy reluctance throughout to attribute the phenomena to the causes so loved by the spiritualist. There is a determined effort to seek causes from within, rather than from without—the hallmark of the true mystic. We heartily recommend this book to our readers.

H.K.

WHAT IS YOUR WILL? By Mrs. Rhys Davids, D.Litt., M.A. (Rider). 6s.

Mrs. Rhys Davids is an acknowledged master of Oriental concepts, metaphysical and psychological. Her fine, selective mind has worked hard over many years to bring to us an intelligible appreciation of the more abstruse of Eastern philosophies. We therefore approached her book with every instinct of respect and goodwill. It was an extremely disappointing experience. Professional mediums and automatic writing, rightly or wrongly, appear to us to possess a much lower vibratory value than the fruitful work of the author's earlier years. And in this opinion we hold firm to our belief that the intellect is a much over-rated instrument. There was in Mrs. Davids' work a great spiritual value quite independent of the intellectual labour involved, a largeness and a nobility of which we find no trace in *What is Your Will?*

V.C.

THE SECRET WISDOM OF THE QABALAH. By Major-General J. F. C. Fuller. (Rider). 7s. 6d.

This may be the most important, and is certainly the most interesting book on the Qabalah published in recent years. The Qabalah proper consists of several hidden doctrines. Major-General Fuller's book is a speculative essay on one of them. The *raison d'être* of the work is an attempt to prove that within one of the doctrines of the Qabalah is the idea of a world concept which for 2,000 years has been

endeavouring to take shape. Whether the idea is proved the reader must decide for himself. Certain it is that *en route* he will have been given access to a richly stored mind and an understanding of the Zoharic learning which is a marvel of compression.

H.L.

THE AMAZING PHENOMENON OF VOICE. By Eleana Garnetti Forbes, M.B.E., with a Foreword by Dr. Alexander Cannon, K.C.A., M.D., D.P.M., M.A., F.R.C.S. (Rider). 5s.

Let not the reader be dismayed by the laconic announcement on the book's jacket that the author has traced the origin of Voice "to the beginning of the human race"!!! There is great doubt whether the importance of the work will be fully appreciated, especially by those whom it would benefit most. Students of the Occult have no need to be reminded of the importance of voice, but they would do well to buy this book in order to see that there are some pioneers working to-day whose conclusions are not dissimilar to those of the ancient arcane schools. The author has not only studied the Vedas and the Greek Philosophers; there are signs that the ancient British bards and their vast knowledge of sounds have not been overlooked. The book should be prized by all interested in voice production, and should also find a ready welcome at the hands of the most hide-bound and conservative members of the human race—musicians.

D.

HEAVENLY HELL. By Richard Brinsley Sheridan. (Putnam). 5s.

Heavenly Hell was first published in 1935. It was reprinted in 1936, and now it is re-issued by the publishers in their famous "Black and White" Library. It is enormous book value for 5s. There are 321 pp., 49 illustrations from photographs, and a coloured frontispiece. It is the journal of a particularly adventurous young man, who not long ago entered transition. In the latter fact lies the chief interest of the book for readers of the *Modern Mystic*. In the book itself there is no mysticism; there is not even a suspicion that the author was remotely interested. How should there be? At eighteen, when his adventure commenced, he was occupied in the legitimate business of tasting life; it is to his great credit that he foreswore the empty existence that passes for it in Mayfair, and joined the not too-promising crew of the Finnish barque *Lawhill*. What followed is a record of heart-breaking as well as back-breaking work, a full-sized man's job done with determination. Mr. Sheridan wrote well; he succeeded in making of the doubtful human elements of the crew a gallery of finely-drawn characters, and his story is a reflection of his own gaily adventurous spirit. Not long after writing his book, the author died. Knowing what he must have known about the "curse" on his family, the breaking of the foot-rope (recorded in Chapter IV, a circumstance which the captain declared he had never known before in all his experience of the sea) and which nearly cost Mr. Sheridan his life, was not without significance.

D.

STANISLAS DE GUAITA. Par Oswald Wirth. (Editions du Symbolisme, 16 Rue Ernest Renan, Paris.)

Tous ceux que passionnent occultisme ou symbolisme savent que les oeuvres d'Oswald Wirth sont pour eux un guide précieux. Il relate la vie de son maître Stanislas de Guaita, et prouve une fois de plus qu'il est un initié qui sut comprendre au delà des arcanes et des symboles.

Son style est lumineux comme sa pensée, et pour nous il évoque les derniers Mages et soulève un coin du voile qui cache les grands problèmes de la Haute-Science. Parmi ceux-ci il fait une large place à l'Astrologie et consacre plusieurs chapitres à l'étude du Thème de Stanislas de Guaita.

En quelques mots il sut préciser le rôle si divers de chaque planète suivant sa situation et les aspects reçus, il montre comment celles-ci

s'alliant aux maisons déterminent l'étonnante complexité des êtres. Cette interprétation est un modèle du genre car elle est faite avec une vaste et profonde philosophie où l'on perçoit la science basée sur la connaissance même des mobiles humains.

Cet ouvrage est une source où l'on revient puiser sans cesse, un livre de chevet dont le style charme toujours et pour les astrologues un lumineux exemple de clarté et de profondeur.

MITHRAIC EMBLEMS. By Roy Campbell. (Boriswood, 7s. 6d.)

Reviewed by Herbert Palmer.

Mithras was a Persian god of light and wisdom. Finally he got to Rome, and his worship became popular among the Roman soldiers. The mystical cult of Mithraism gained such firm ground in Europe during the very early centuries after the birth of Christ that it jostled Christianity, with which it had very much in common. It has been called "the purest and most elevated of all non-Christian religions." On the dust-cover of Roy Campbell's *Mithraic Emblems* a fair youth has one of his knees upon a bull that he is slaying,—which was the common representation of the god. One of the rites of Mithraism was blood-baptism, and it was primarily a sun-worship.

Roy Campbell's queer, headachy, brain-cracking, elbow-nudging book is divided into three parts—the first "Mithraic Emblems" the most important, if not the best. The poems in this part, though crowded with fine lines and effective phrases, are often very difficult and obscure, and show too manifestly the influence of the French Symbolists, particularly Rimbaud. There is no complete fusion of form and content in these poems, and they lack the wonderful singing, driving quality of much of Roy Campbell's earlier work.

The second part, which is chiefly occupied with the war in Spain, and in which Roy Campbell seems to have taken some active part, shows a return to the clarity of his earlier manner; but confusion in the mystical tapestry mars the poetry, for one has no right to make any sympathetic general comparison between the martyrdom of Christ and the death of soldiers on the battlefield. Quite obvious parallels do sometimes arise, but more often the ruling spirit of even a just and "necessary" war is diabolism. Here in Roy Campbell's book stalks Mithraism in all its dress and undress; and though it may have been always the religion of Spain rather than Christianity (but quite unrealized by the Spaniards themselves), and though the struggle of the future may possibly be between Mithraism and a sort of bastard, socialist Christianity (i.e., Russian Communism), it is unlikely that, even in its political overcoat of Fascism, it can ultimately win. The fact that Roy Campbell hardly seems to be conscious of what he is suggesting makes no alteration to a troubled reader's deductions.

The third part of the book is largely made up of satirical arrows directed against the British Philistine (whom Roy Campbell amusingly calls "Charlie") and other Aunt Sallys. Roy Campbell does not like Modernist Poetry, though he has quite deliberately made use of many of its devices of obscurity, reconditeness, and nonsense. But his attack on the Machine Poets is pellucid enough, though it is almost a pity that he has had to train his barbs on Stephen Spender's *Express* (a good poem with a very stupid, disintegrating termination) to illustrate his just cause:

Let Spender over wowser-problems fret
And sentimentalize the fragrant Pet—
Hear how it whistles "jug, puff-puff, tereu"
Better than any nightingale can do,
Smell it, my lad: if you want rarer treats—
The fragrant leather of those third-class seats,
They never see a train or a steam-boat
But seem to get a tightening of the throat,
They never see a junk petarding coal
But get a sort of shiver in the soul.
Why should men sentimentalize their queens
When they can be platonic with machines?

The first "they" of the quotation refers, of course, to an erring score of poets, but particularly to a much "boosted" trio which has set an unfathomably bad example to those less sensitive in the knowledge of things and schemes in the ways of mice and men than It.

H. P.

MOON AND PLANT GROWTH. By L. Kolisko. With 72 illustrations and 28 graphs. (Anthroposophical Agricultural Foundation, Old Mill House, Bray-on-Thames. 5s.)

Discussions as to whether the Moon has an influence upon the growth of plants have never ceased. The author of this book has given a very satisfactory answer from her research, which has continued for ten years in the Biological Institute in Stuttgart. The most striking results were achieved with seeds of vegetables sown during different phases of the Moon. The illustrations are most remarkable. Plants from seeds sown two days before Full Moon are very much larger and finer than those from seeds sown two days before New Moon. This was found with such different vegetables as savoy cabbage, tomato, radish, beetroot, carrot, etc., also various garden flowers. Not only were the plants larger in size and taller, but the quality of the vegetables from the point of view of richness and juiciness was far better when the seeds had been sown two days before Full Moon. In the case of the radish, Mrs. Kolisko says, however: "The Full Moon radish is mild in taste, the New Moon radish biting." This and other innumerable hints, which cannot be mentioned in a short review, make this book of the greatest assistance to farmers and gardeners.

We understand that the original stimulus for this work came from Rudolf Steiner, the famous philosopher and occultist, the characteristic quality of whose ideas seems to be that they are capable of practical application.

The influence of the Moon upon plant growth is only one branch of Mrs. Kolisko's research work. She has carried out other investigations on the subject of the connections between the metals and the planets which are of the very greatest interest both from the practical and the mystical point of view. We hope to refer to these publications in a later issue.

K. E.

Is there Evidence for Survival—(contd. from page 36)

deep rose red of my desires, which cling to me still. They are perfumed and smell sweet to me. But there is somehow a sense that they are getting a little stale. This condition of twilight is bringing out a delicate mossy mould upon them which rather damages their hue."

Is this Oscar Wilde? For the first time in twelve years the script carried for Mrs. Dowden the suggestion of an external influence. She tells me that no case she had come across had done so much for her belief in the spiritualist theory as this. John Drinkwater, on the other hand, thought the style unconvincing. The "spirit Wilde" described the modern woman as "a wart on the nose of an inebriate." Drinkwater says that the real Wilde was incapable of speaking of anything as painful as a wart. But may not a crude expression, in conversation, escape the greatest minds?

Alone, the case of Oscar Wilde could be dismissed without great qualms. After all, Mrs. Dowden might be an exceptionally gifted woman with unusual powers to draw from the well of sub-conscious memory. Together with the Pearl Tie-pin Case and the others, the position becomes rather complicated. Casting doubt on the truthfulness of the records may be expedient, but it is not playing the game. Men of public standing and reputation shared her experiences and stood by them. To refuse them a hearing is extremely difficult. But once a hearing were granted, would not these cases establish a *prima facie* case for survival?

THE MODERN MYSTIC'S BOOKSHELF

Below are listed some books, old and new, which should be on every reader's shelves. We make no apology for including Plato, Emerson and others. Those best acquainted with Mysticism will appreciate the very real importance of both writers. It is doubtful whether any student can thoroughly master some of the cosmologies of mysticism for instance without having first perceived the natural truth and beauty of an essay on *Circles* such as Emerson's. The same writer's *Compensation* is almost a *sine qua non* to the understanding of the laws of Karma. The books recommended below, and any others specially asked for by readers, can be had from these offices. Simply quote the reference number in the left hand column opposite the book required.

Selection of Works from Publishers' Current Catalogues and Recommended by the Editor.

Ref.	Title and Author	Price	Ref.	Title and Author	Price	Ref.	Title and Author	Price
S 1	"The Golden Bough." By Sir James Frazer	18/-	R S 5	"Moon and Plant Growth." By L. Kolisko	5/-	A 4	"The Story of My Life." By Dr. Rudolf Steiner	10/-
T 1	"The Secret Doctrine." By H. P. Blavatsky	36/-	M 1	"The Secret Wisdom of the Qabalah." By Maj.-Gen. J. F. C. Fuller	7/6	M 5	"A Treatise on White Magic." By Alice A. Bailey.. ..	10/6
T 2	"The Ancient Wisdom." By Annie Besant	5/-	O P 3	"Life of the Buddha and the Early History of his Order." Translated by W. W. Rockhill	10/6	M 4	"The Poetry & Prose of William Blake"	12/6
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R X 5	"Self Mastery and Fate with the Cycles of Life." By H. Spencer Lewis, Ph.D. ..	9/-						
S 3	"An Experiment with Time" By J. W. Dunne	5/-						

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by W. J. Tucker

APOLOGIA—II

THE astrological houses next came under review, and I discovered grave defects in the four chief systems of house-division which were in vogue. What these defects were will be pointed out in a later article to be devoted solely to a study of the principles governing house-division. Suffice it to say here that I was compelled to reject the Regiomontanus, Placidus, Campanus and Porphyry systems as invalid and to supply a system (the Zenith System) which would satisfy natural requirements.

The Zenith System has these merits:—

(1) It divides the Zodiac (ecliptic) by direct application. That is to say, the "Zenith-Amplitude Circle" (which passes through the point of the eastern horizon whereat the Sun will rise on any particular day, through the Zenith of the place, and through the point on the western horizon where the Sun will set on that particular date) is divided into 12 equal parts, beginning from the point on the eastern horizon (the Ascendant) where the Sun will rise. And as the Zenith-Amplitude Circle declines regularly with the ecliptic according to the particular latitude of the place, the projection of the division of this circle on to the ecliptic circle will result in the ecliptic being divided naturally in precisely the same way.

(2) The poles of the Zenith System coincide with the poles of the ecliptic, and thus coincide absolutely with the poles of the horoscope that is being erected.

(3) The MC. of this system will always be located 90 degrees west of the point of the Ascendant, and the great circle passing through the ecliptic poles, and through the zenith of the place, will always pass through the MC. of this system—which is impossible of attainment in the case of other systems of house-division except for two instants of time in each day (*i.e.*, when the equinoxes are respectively on the horizons).

(4) Permanency of position is thus attained, as well as a regular conformation which is an essential requirement for purposes of accurate research.

The Zenith System is especially applicable to the problems of Judicial Astrology. But, for the purposes of Natural Astrology, in which the general aim should be to consider planetary aspects in respect to the Earth as a whole (in contrast to Judicial Astrology in which the aim is to consider the planetary aspects in respect to the Earth as at one stated place on the Earth at some stated time) an even simpler system than the Zenith System should be employed.

Thus in this, the Territorial System, I considered dividing up the Earth into twelve equal portions by lines passing through the poles of the earth—analogueous to an orange separated into twelve equal portions.

Taking any place on the Earth's surface, the cusp of the tenth house passes through that place and around the earth through the poles. If the place be Greenwich, the cusp of the tenth house will pass through Greenwich, the cusp of the eleventh through Leningrad, the cusp of the twelfth through the Aral Sea, the cusp of the first through Lhasa, and so on.

Each of these lines cuts right through the Earth to its centre.

This is one example of permanency of position for territorial division for the place of Greenwich. But, of course, if one starts from, say, the meridian 30 degrees west of Greenwich (shall we say Greenland?), then that will be the tenth house cusp of that place; the eleventh house cusp will pass through Greenwich; the twelfth house cusp through Leningrad; and so on.

If we are to consider Dayton, Tennessee (85 degrees W.), the tenth house passes through Dayton to the poles, the eleventh house cusp through Paramaribo in Dutch Guiana, and so on.

These lines, running over the Earth's surface and penetrating its interior to meet at the centre—thus dividing the Earth's sphere into twelve equal parts—have to be produced upwards into space to cut the celestial sphere into twelve equal parts, being thus projected on to the celestial equator, measured in Right Ascension, across which the Ecliptic Line cuts at an angle.

The above system of house-division is the one which must be employed for the purposes of mundane astrology, in order to achieve permanency of position; and it is possible to calculate the ecliptic degree of each cusp by the simple expedient of transforming the Right Ascension of each into degrees of the ecliptic via the application of a mathematical formula or by reference to the useful tables to be found in Dr. Williamson's Ephemerides.

Thus we now have two new systems of house-division—the Zenith System and the Territorial System—the first-named being used for Judicial Astrology, the second system being used for Mundane Astrology.

To erect horoscopes under the Zenith System we take from any table of houses the Rising Degree for the latitude of the place under consideration. This becomes our Ascendant. Then the signs are placed in their correct order around the horoscope, and each cusp receives precisely the same degree as the Ascendant. Thus, if the Ascendant is Scorpio 12, the second house cusp will be Sagittarius 12, the third house cusp Capricorn 12, and so on. This will show Leo 12 as the MC. (*i.e.*, 90 degrees exactly from the Ascendant).

With the Zenith System worked out and established, then began the task of correlating causes to effects.

Temperament was traced to the influence of the Ascendant; Personality to the position of the Moon in the signs; Individuality to the position of the Sun in the signs.

Personal observation of individuals known to me—afterwards tested out on people unknown to me—enabled me to derive the essential basic traits which apparently resulted from each individual influence. That is to say, I observed and compared the reactions of several persons who were known to be born with Aries rising. In similar way in the cases of several known friends who were born with Taurus rising. And so on. Similarly, for Personality, I compared individuals who had all been born with the Moon in the sign of Aries, etc.

In like manner I traced the influences on the character of planetary conjunctions and of the major aspects.

With this work accomplished, attention was devoted to the problems of harmony (prompted by the thesis of Pythagoras), and the discovery was made that the twelve signs of the Zodiac obey the same laws as music if Aries be made the tonic.

The following table demonstrates the manner in which the musical scale is correlated to the Zodiacal signs :—

Signs.	Scale Notes.	Vibration Numbers.
♈	B	45x
♉	B♭	43x
♊	A	40x
♋	A♭	38x
♌	G	36x
♍	G♭	34x
♎	F	32x
♏	E	30x
♐	E♭	29x
♑	D	27x
♒	D♭	26x
♓	C	24x (upper octave is 48x).

Sign-chords can be struck, just like music. For example, the chord of C (CEG), the vibration-ratio of which is 24 : 30 : 36 or 4 : 5 : 6, corresponds to Aries, Leo and Scorpio. These three signs are therefore in ideal harmony and constitute an example of an harmonic grand trine.

This principle of sign-harmonics has a very important application in natal and predictive astrology which will be pointed out later.

The "beats" and unrelated concords are just as important as the harmonics.

The fixed stars next came in for close attention ; and because of the great reliability of Claudius Ptolemy as scientific observer, the influences of those of the fixed stars recorded in his *Tetrabiblos* were provisionally accepted on trust.

It will be noted that Ptolemy explains the influences of the stars in terms of the more directly observable influences of Saturn, Jupiter, Mars, Venus, and Mercury. And, from the general arrangement adopted by him, I observed that the explained influences corresponded admirably with the triadic classification of the stars into (1) White stars, (2) Yellow stars, and (3) Red stars.

That is, the White stars produce in general the same effects (*i.e.*, of the nature of Venus and Mercury), the Yellow stars effects similar to Mars and Jupiter, and the Red stars effects similar to those attributed to Mars and Saturn.

It was Secchi who, observing some 4,000 stars, attempted a classification of stellar spectra, and distinguished the three main groups :—

TYPE I. White stars (such as Alpha Lyrae, Sirius, Altair, Regulus, Rigel, etc.), spectra with few dark lines chiefly due to hydrogen ; the hydrogen lines being broad and strong.

TYPE II. Yellow stars (such as Arcturus, Aldebaran, Capella, Procyon, Pollux, and the Sun), spectra with numerous strong lines ; the hydrogen lines less marked.

TYPE III. Red stars (such as Antares, Alpha Orionis, Alpha Herculis, Mira, Beta Pegasi, etc.), spectra with numerous dark lines, but also shaded bands, darkest on the violet side and fading away towards the red.

The classification of stellar effects, following the study of star spectra, comprises an important part of my personal researches, which will presently be published. The above outline does, however, define the main lines of the investigation.

(To be continued.)

(Continued from the next page.)

With all this additional knowledge at their disposal, the Greeks enlarged the scope of astrology, taught the subject to the Arab astronomers and to the Jews (who in turn incorporated it into their Kabbalistic lore). They were the first to begin to cast individual horoscopes, attempting to trace the life and destiny of an individual to the positions of the stars and planets at his birth. This was the beginning of judicial astrology.

From that point the Greeks extended the subjects till further, bringing all the known sciences into their purview. Thus they associated individual colours with individual planets, such as Saturn with grey, Mars with red, etc. Again, they associated the planets with metals (chemistry), such as Saturn with lead, Mercury with quicksilver, the Sun with gold, etc. Geology, botany, mineralogy, medicine—all were incorporated, the Greeks leaving nothing out.

They further associated the individual signs of the zodiac with individual parts of the body, such as Aries with the head, Taurus with the throat, etc.

Yet it must here be pointed out that the earlier Greek writers (Eudoxus, Eratosthenes, and Hipparchus) knew of only *eleven* signs of the zodiac. They stretched the Scorpion across the seventh and eighth divisions, making the one symbol do double duty. Ptolemy himself refers to what we call *Libra* as "the Claws of the Scorpion." *Libra* is first mentioned in the writings of Geminus and Varro as the sign of the autumnal equinox and obtained its name from the fact of the equality of day and night which are evenly balanced at the equinox. *Libra* obtained official recognition in the Julian Calendar through its introduction by Sosigenes of Alexandria.

Yet *Libra* was not a Greek invention, for we find Ptolemy referring to "the Claws of the Scorpion" as a distinctly Chaldean sign.

It also existed as an extra-zodiacal asterism in Chinese astrology.*

The Egyptians, in their turn, borrowing the idea of the decanates from the Greeks (ten being the "perfect number" according to the Pythagoreans) applied it to the zodiac which they divided into 36 parts called *decans*.

Such was the position of Astrology when Claudius Ptolemy (c. 70 A.D.) came upon the world-scene.

(To be continued.)

When I gaze into the stars, they look down upon me with pity from their serene and silent spaces, like eyes glistening with tears over the little lot of man. Thousands of generations, all as noisy as our own, have been swallowed up by time, and there remains no record of them any more. Yet Arcturus and Orion, Sirius and Pleiades, are still shining in their courses, clear and young, as when the shepherd first noted them in the plain of Shinar !—THOMAS CARLYLE.

If the stars should appear one night in a thousand years, how would men believe and adore ; and preserve for many generations the remembrance of the city of God which had been shown ! But every night come out these envoys of beauty, and light the universe with their admonishing smile.—R. W. EMERSON.

* The Chinese and Hindus, not being in direct contact with the Egyptians, Chaldeans, Arabs and Greeks, their astrology followed an independent course and must consequently be studied separately.

Synthesis of Astrological History

A Survey of the Antiquity and Evolution of Astrology

PYTHAGORAS, in the sixth century B.C., was the Greek whose scientific findings had a profound bearing upon Chaldean astrology, for he travelled extensively and contacted Egypt.

The principal contribution of Pythagoras was to the science of mathematics; and so remarkable were his discoveries that a large school—the Pythagoreans—quickly formed to study them.

Of course there were numerous charlatans of the period who were quick to seize upon the mystical qualities of his theories of numbers and harmony, and to exploit them for the purposes of fortune-telling. These latter, whom St. Augustin styles “mathematicians,” are to-day called “numerologists.”

It must here be remarked that even in the days of Pythagoras at least two distinct schools of Pythagoreans existed, (1) the true Pythagoreans whose labours were confined to the abstract properties of numbers and geometrical figures, and (2) the false Pythagoreans whose business it was to connect the properties of numbers with fate, fortune and human destinies: just as in our day the term “scientific astrologer” is a commonplace to be found in the advertisements of the most glaring charlatans. If he does not already know it, the reader will readily find upon investigation that *all* present-day astrologers are by no means scientific.

Numerology, as such, has of course no connection at all with Astrology; but Pythagoras was also an astronomer, and his system of astronomy played an important part in the Chaldean astrology of his day. In fact, the theory of the “dark moons” introduced by certain present-day astrologers may be traced back to the “counter-earth” theory of Pythagoras.

Pythagoras held that the earth and universe are spherical in shape. His observations taught him that there are two different motions to the Sun, Moon, and planets: one in an east to west direction caused by the daily rotation of the earth on its axis, and the other in the contrary (west to east) direction due to proper motion.

The theory of Pythagoras made the universe spherical in shape but finite as to size. At the centre was situated the “Hearth of the Universe”—a central fire which contained the directive principle: that which directs the activity and motion of the universe. Then the following bodies were considered to rotate around that central fire (in the order of their nearness to it): first, the “counter-earth” which always accompanied the earth and moved round bodily with it; next the Earth, then the Moon, Sun, the five planets, and beyond those the sphere containing the fixed stars.

Under the Pythagorean system the fact that the “counter-earth” could never be seen was explained by holding that the hemisphere of the earth on which we live is always turned away from the “counter-earth.”

The theory of course requires that the earth should rotate on its axis in exactly the same period taken to complete its orbit round the “Hearth of the Universe.” Hence it is apparent

that the Pythagoreans thought this orbit to consist of a period of 24 hours.

Copernicus refers to this system as an anticipation of his own hypothesis; but it seems remarkable that so many long years were destined to elapse before the mind of man should grasp the significance of the principles revealed by the Pythagorean system.

The Pythagorean theory of the “counter-earth” is thought to have been a pure invention. As to why it was invented is not positively clear, for Aristotle in one of his books explains it as bringing up the number of revolving bodies to ten (regarded by the Pythagoreans as the “perfect number”). But in another of his writings he says that the “counter-earth” was invented in order to explain the frequency of lunar eclipses (as compared to eclipses of the Sun) whereby the Moon was sometimes eclipsed by the passage of the earth between the Sun and Moon, and sometimes by the passage of the “counter-earth.”

Yet, despite the contributions to astronomical knowledge of these great men of the past, Chaldean astrology was essentially limited in scope; firstly, because the astronomical knowledge of the Chaldeans, though surprisingly comprehensive and deep, was yet empirical and possessed by men who were comparatively few in number; and secondly, because the reign of law and order, though recognised, was insufficiently known. As a result Chaldean astrology was largely mystical, very superstitious, and founded to a very large extent upon premonitions. The golden age of Babylonian astrology did not begin until the arrival of the Greeks in Mesopotamia. And so it was from the earlier Greek astronomers and Hipparchus (c. 130 B.C.) that the chief impetus came.

Hipparchus it was who discovered the fact of the precession of the equinoxes. He it was who fixed the chief data of astronomy, such as the lengths of the tropical and sidereal years, of the various months, and of the synodic periods of the five planets.

Here it should be mentioned that the Rev. F. X. Kugler made the discovery that the various periods underlying the lunar predictions of the Babylonians were identical with those of Hipparchus; and it is thus thought that Hipparchus may have borrowed largely from the findings of the Chaldean experts.

But to continue. Hipparchus determined the obliquity of the ecliptic* and of the Moon’s orbit. He determined the eccentricity of the Sun’s orbit and the position of his apogee. He discovered the Moon’s horizontal parallax. He founded the branch of mathematics known as trigonometry and invented the planisphere—both of which were very notable advances.

But Hipparchus plumped for the geocentric theory of the universe—a fact which decided the future of Greek astronomy—and accounted for the elliptic inequality (the “equation of the centre”) by introducing a theory of “eccentrics.”

It was Hipparchus who catalogued the stars and classified them into six separate systems according to their degrees of brightness or “magnitudes.”

* Eratosthenes (276-196 B.C.) had determined the obliquity of the ecliptic as 23°51’—which was about 5’ too much.

(Continued in page 41.)

Great Leaders of the Occult

Dr. Rudolf Steiner and Helena P. Blavatsky

IN presenting my analyses of the horoscopes of Dr. Rudolf Steiner and Madame H. P. Blavatsky, the reader must understand that an astrological judgment—to be effective—must be absolutely impartial. Hence it must be understood that the method employed for uncovering the motivating celestial energies which are considered responsible for the evolution, direction in life, etc., of the two individuals in question, is not aimed for or against either them or their works. The purpose of Astrology is to detect celestial causes and to link them up with the effects observable in each and every individual born under them; but it is no part of the province of astrology to argue the consequences. Whether an effect be good or bad is purely a matter of opinion; and, as in all sciences, an astrologer has to confine himself to facts, not opinions.

DR. RUDOLF STEINER was born at Kraljevec, on the border of Hungary and Croatia, on February 27th, 1861.

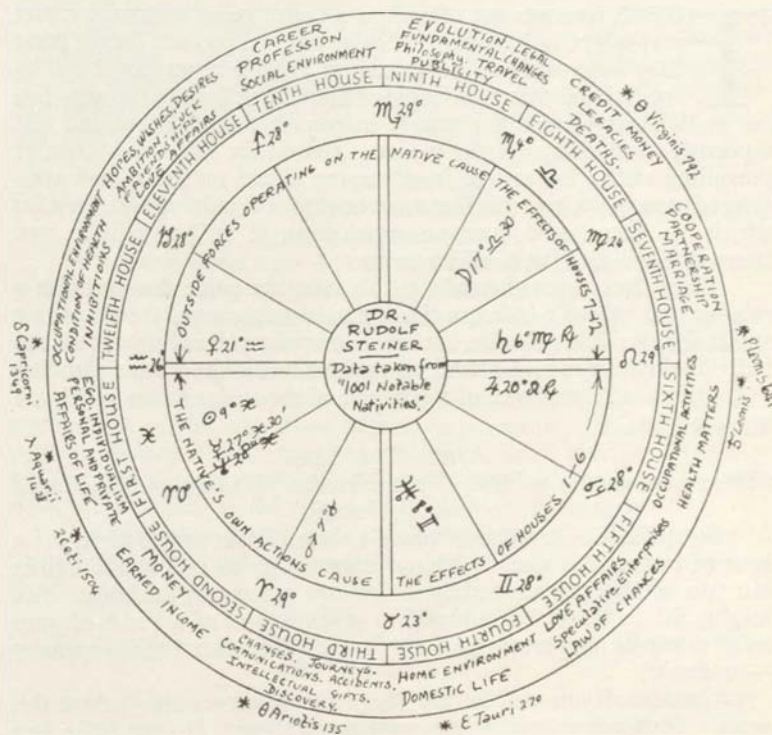
Arnold Freeman—one of his biographers—says: "Rudolf Steiner would have us believe that the spiritual is also a fact—an existence as objective and real as that to which our eyes and hands bear their witness. He claims that for him this other world is a matter of personal experience. He makes innumerable detailed statements concerning it. *Is it possible to explain away these statements by regarding them as the outcome of some form of self-deception?*"

This question, asked by Steiner's biographer, raises an important point; for Neptune is commonly regarded by astrologers as being the planet of self-deception, and we find in Steiner's map that Neptune was conjoining Mercury at the time of his birth. Mercury, the planet controlling the mental proclivities, is in direct reception of the influence of Neptune, and the combined effects of this conjunction are being expressed through the Ego as a consequence of its location in the First House. (The Mercury-Neptune conjunction is to be found in the horoscopes of large numbers of clairvoyants; and its chief action appears to be that of rendering the feelings acutely sensitive).

Now the more important point is this: that the declaration that Neptune controls the principle of self-delusion solely concerns the phenomenal world, but cannot be proved to the noumenal. And, as Kant pointed out, phenomena are merely the appearances, and only through the noumena can we contact reality.

Rudolf Steiner, as we understand him, was dealing throughout his work with what he conceived to be the noumenal. Who then can say that the fruits of his work are the product of self-deception?

All we are entitled to say, as astrologers, is that the presence of the Mercury-Neptune configuration would render him liable to err on the material and phenomenal planes; but that we have no proofs that the same tendencies would prevail in spiritual or metaphysical considerations. We have reason to suspect, however, that Steiner owed a considerable measure of his genius to that Mercury-Neptune point of contact.



Apart from the foregoing, we may discern several other very powerful motivating stellar forces in Steiner's horoscope. First of all we find that JUPITER (the ruler of Pisces—Steiner's sun-sign) is located in the Sixth House (occupational activities) of his Solar Chart in opposition to Venus in the Twelfth (occupational environment). Jupiter, the controller of religious and philosophical impulses and urges, is the motivating cause of his occupational activities which are centred in Leo, the Heart, and in a unique position to interact harmoniously with planets passing through Scorpio (the occult) in the Ninth House (evolution and philosophy).

Next we find another composite configuration which is also of major importance, namely, the position of URANUS in the Fourth House in double quadrature with the SUN and SATURN.

It will be found that an inharmonious aspect of URANUS to the SUN is always a conspicuous feature of the horoscopes of leaders of the occult. (Note the Sun-Uranus opposition observable in Madame Blavatsky's horoscope).

Then the SATURN-URANUS quadrature has the effect of imparting the spirit of authority to an individual born under it. It also produces an inner urge for drastic action whenever the native finds himself thwarted in his purposes. In those born under its influence there is practically always the desire to be a reformer, and the general outlook appears to be that of a fatalistic absolutism.

Watch how the reactions came in Steiner's case.

In 1902, with Jupiter trining *Epsilon Tauri* 270 (natal position of Uranus) and approaching the transit of *Delta-Capricorni* (natal position of Venus) Steiner was called upon to become the

(Continued in page 46)

Stellar Guide for April

FOREWORD.

THESE forecasts are offered as a useful guide which the reader may adapt to his own particular case. Forecasts for the press have necessarily to be written in general terms, for it will be appreciated that horoscopes of individuals *born on the same date but in different years* differ utterly in respect to the disposition and aspectual relationships of the planets. Hence, the stress and strain of prevailing stellar forces will have varying effects on individuals considered separately, and this fact must be remembered. Only a forecast which has been based upon an examination of the individual's own horoscope will fit him in all its terms.

These facts notwithstanding, this monthly guide does provide a reliable and valuable index to the general tendencies of the prevailing stellar forces. This feature has been uniquely planned to enable the individual reader to understand his position under the cosmic plan and to comprehend something of the nature of the stellar forces which are moving him.

ARIES—THE RAM.

(This section applies to *YOU* if your birthdate falls between March 22nd and April 20th).

First Week.—It looks as though some of you might be in for a spot of bother this week. Things may not go so well at the office; but you will be well advised not to indulge in a wordy exchange. You might, for instance, be tempted to give your chief a piece of your mind; but he happens to be the "man in possession" at the moment—so don't!

Certain of you will be the recipients of unwelcome letters this week. Wait a few days before replying to them. Do not be in any hurry.

Second Week.—Quite a good week for you financially. Good news and welcome surprises.

Third Week.—Now comes a reversion of the trouble with the "man in possession." Only this time you are in a stronger position. Still you should not lose your temper but, while being firm, take care that you act in a dignified manner.

Finances are on the up grade now, and the week should be a busy one with lots to occupy your attention.

The voice of authority eases up as the week progresses; but rancour still exists against you, even though the air has been cleared.

Fourth Week.—An unexpected surprise awaits you; and it apparently has to do with earned income. Sudden changes are in the air, however, so be quick to seize any chances which may come your way.

TAURUS—THE BULL.

(This section applies to *YOU* if your birthdate falls between April 21st and May 15th).

First Week.—The sands are shifting, and the change you have been expecting may not be so beneficial after all. It is best to postpone all idea of making a change or taking a journey—if you can. If you are a journalist, publisher, commercial traveller, or a minister of religion, you are in for a rather bad week.

Second Week.—A pleasant time awaits you in the private affairs of life. It is an excellent period for those who are courting, for the prevailing influences will stimulate romantic impulses.

Surprises are in store for some of you—especially in the lives of those whose anniversaries fall on April 29th, or thereabouts.

Third Week.—Secret opposition is liable to checkmate your plans just now; but chance favours you, and a friend may possibly put forward a suggestion which, if you act upon it, can have the effect of turning the situation to your great advantage.

The influences continue to favour love and courtship; but if it be your object to keep the affair secret, it appears that you will not succeed.

Fourth Week.—Sudden changes are possible now, and the whole fabric of your life may be altered.

These influences will chiefly affect the private lives of those whose anniversaries occur near April 29th. These people will be extraordinarily restless throughout the duration of this influence, and it will be a matter for surprise should their customary mode of life not be changed for them willy-nilly, and even in a decidedly radical manner.

GEMINI—THE TWINS.

(This section applies to *YOU* if your birthdate falls between May 16th and June 20th).

First Week.—A friend may occasion you a monetary loss; or alternatively certain financial plans which you may have made are now liable to go awry. Some form of disappointment is in store, and the hopes of some of you will be dashed to the ground.

Second Week.—Secret news may now be revealed to you, and you will have a pleasant feeling that things are not so bad after all. Quite a delightful period for you, emotionally, with romance dancing around you.

Third Week.—Again that insistent jar on friendships. But you know more about the situation now, and are able to handle it on its merits.

A message from afar may introduce a joyful note into your home circle for it should bring you good tidings.

Romance still plays its part. But the week as a whole is full of mixed influences, so that betwixt and between them all you will feel quite unsettled and restless.

Fourth Week.—Secret surprises are in store for you. These may have to do with the romantic interludes you may have been indulging in. Some of you may be sadly disabused over romance; but much depends upon the position held by Mars in your individual horoscope.

CANCER—THE CRAB.

(This section applies to *YOU* if your birthdate falls between June 21st and July 22nd).

First Week.—Business losses are a probability just now. In general you will find people indifferent and unco-operative.

Under the prevailing influences you may be tempted to quarrel with your matrimonial partner. But should you do so, a wordy encounter of an uncompromising kind is almost sure to result.

Second Week.—A splendid period for the social side of life; for friendships and flirtations.

Dreams can come true for some of you this week—though perhaps not in the exact manner you are imagining.

It will be a period pregnant with surprises and perhaps dramatic news.

Third Week.—Here you are again, holding forth to your marriage-partner. But you will not have things all your own way just now—especially if your birth-anniversary falls near July 18th.

It is to be hoped that you have no lawsuit up for hearing this week, for the decision is almost sure to go against you.

However, whatever changes operate this week you will deem to be for the best, and friends will certainly appear to back you up.

Yet some divorcing of sentiment will be apparent—a kind of bitter-sweet feeling which stings even while affording relief.

In many ways this is a very critical week for many of you.

Fourth Week.—Romance and friendship are the highlights of this period. But do not let your feelings gain the better of you.

LEO—THE LION.

(This section applies to *YOU* if your birthdate falls between July 23rd and August 23rd).

First Week.—News of a change of circumstances affects your working conditions. But do not worry; things are going to work out very well for you.

Second Week.—Your future undergoes an important change, in all probability. Romance lies at the bottom of this, too. But you are well in the limelight and the vista before you is a very pleasant one.

Third Week.—This is when the deciding change is liable to

operate. But it will have a fortunate termination. Love, and your career, appear to go hand in hand here.

Between whiles the conglomeration of events may leave you with mixed feelings; but in actual fact things will go the way you want them to.

Fourth Week.—A period of triumph. But do not let it go to your head. You have work to do before you can consolidate your gains. Nevertheless the world can lie at your feet, and you appear to hold in your hands the power to make rapid advancement.

VIRGO—THE VIRGIN.

(This section applies to YOU if your birthdate falls between August 24th and September 18th).

First Week.—Love and money do not meet on common ground just now, and you have to make your choice as to which of the two you will sacrifice. It is either "love in an attic" (temporarily) or freedom with heartburnings.

Do not take financial risks this week. The law of chances is against you.

Second Week.—A period of changes and pleasant surprises. Not so bad for romance, after all. In fact a very nice week in which to take a holiday. You are restless and full of energy; but for all that your nerves are smoother than they have been of late.

Third Week.—The money problem comes up again. But this is largely a fictitious worry, as things are developing rapidly in your favour. It is the emotional side of life that has you worried. But you have to remember that one cannot eat one's cake and have it too. Everything depends upon the type of choice you made during the first week of the month.

Fourth Week.—A sudden development in your plans may lead to progress and happiness. An unexpected journey for some of you. Pleasant changes for others. Everything has been in a state of flux, but now comes the turn for the better.

LIBRA—THE BALANCE.

(This section applies to YOU if your birthdate falls between September 19th and October 28th).

First Week.—This may prove to be a disturbing week for the home environment. Taut nerves may lead to disputes with the marriage-partner; or some other type of trouble connected with the home may develop. Just one of those "off" weeks for most of you; but more critical for those whose anniversaries occur round about October 18th.

Second Week.—Quite a good period for the finances and in which to obtain credit. But apart from this type of probability, the week should be comparatively uneventful.

Third Week.—Again that note of disturbance in the conjugal and home life. Some type of setback or hold-up may be experienced. Financially, the improvement continues—proving that the trouble is of an emotional order and not material. All the same, this period will prove difficult enough for those of you who were born in the middle of October.

A week of real crisis in the lives of some.

Fourth Week.—The financial improvement continues and may even result in unexpected gains.

SCORPIO—THE SCORPION.

(This section applies to YOU if your birthdate falls between October 29th and November 22nd).

First Week.—Changes appear to be threatening: disturbers of your occupational activities. Alternatively, this can mean strained nerves and worries. An anxious period.

Second Week.—The marriage signifiers show up here, as though events are about to operate which are going to affect your marriage prospects profoundly.

This is a disintegrating influence for many; but a constructive influence for others. Everything depends upon the positions of the birth-stars in your individual horoscope as to which of the two directions will be taken.

Changes, separations, divorce, romance: those are the indications of the prevailing configurations.

Third Week.—This week should witness the climax of the developments of the past two weeks. The choice has presumably been made, and the consequences now follow.

There is a strange tangle of feeling and sentiment attaching to

these developments, and the trend of events may have you wavering. But the situation is to a great extent beyond your power to control, now, and other considerations, too, will predominate.

It will be a week of real crisis for certain of you.

Fourth Week.—The effect of symbols in the house of marriage is not capable of easy determination as a generalisation. So very much depends upon the individual horoscope as to whether it turns out to be extremely favourable or extremely critical.

It will be critical enough for those whose anniversaries occur near November 1st. But for those who have Jupiter favourably positioned in their birth-horoscope the configuration is an extremely fortunate one and may result in an engagement, and, in some cases, a hasty marriage.

SAGITTARIUS—THE ARCHER.

(This section applies to YOU if your birthdate falls between November 23rd and December 21st).

First Week.—Not a good week in which to begin new ventures or in which to take financial risks. The chances are against you.

Second Week.—Occupational activities can bring you profit. Artistic propensities should be given their head just now and exploited to the full. A progressive week in every way.

Third Week.—You seem strangely out of luck this week. No matter what you do, everything appears to go wrong. But all the same you are making steady progress with your work and are gradually building up a fine reputation. What you may lose on the swings this week you will gain on the roundabouts later—with interest.

Fourth Week.—A very busy period ahead for you. Things should hum in your working environment. Do not allow opportunities to escape you.

CAPRICORN—THE GOAT.

(This section applies to YOU if your birthdate falls between December 22nd and January 19th).

First Week.—It looks as though you are in for wordy passages with somebody or other this week. You take offence quite easily. Your environment appears to be getting your nerves on edge these days. Why not take a rest or a holiday? There is no need to take life tragically; things will settle down to normal in a day or two.

Second Week.—Not only should this be a very lucky period; it should also be a full-blooded romantic week. Those born in the last week of December will have the best of the deal.

Third Week.—The big bad wolf is raiding the larder. In other words, this looks like being a stormy and upsetting period for home affairs and environmental matters.

The insistent call of romance is still developing, and the situation is changing in a way which, you think, can bring you much happiness. But the good folk at home do not like the look of things and may set out to thwart you.

This can be a fortunate week providing you refuse to take yourself too seriously.

Fourth Week.—That note of romance is still vibrating and now appears to be rising crescendo . . . until you think of almost nothing else.

In addition to the effect upon the emotions, the prevailing configurations would impart a magic touch of "luck" to many of you. Things will just happen in the most fortunate way possible.

AQUARIUS—THE WATER-BEARER.

(This section applies to YOU if your birthdate falls between January 20th and February 16th).

First Week.—The news you hear this week may possibly not please you. Some will do well to remember the proverb: "Listeners never hear good of themselves." It is quite *apropos* this week.

Second Week.—Quite a happy and comfortable period for home-affairs and domestic life. An interesting event connected with the home environment may suddenly operate round about April 11th.

Third Week.—Some more news of a type you will not like. This is a period in which you should keep yourself strictly to yourself. Progressive and very fortunate influences are concentrated upon home-affairs; and it is this, the environmental side of life, that should exclusively occupy your attention just now.

This period should be "lucky" for home occupations and hobbies. Money can be made from them.

Fourth Week.—The home environment comes under disturbed conditions just now, and a sudden event may upset the equilibrium of affairs about the last day of the month—especially in the lives of those of you whose anniversaries occur round about January 29th—30th.

PISCES—THE FISHES.

(This section applies to YOU if your birthdate falls between February 17th and March 21st).

First Week.—A financial disappointment is indicated, and this may destroy a beautiful dream-castle. Friends are also liable to disappoint you and they should not be approached for favours this week.

It is important to mention one thing: success for you this year will depend solely upon *planned* endeavour. So do not allow any temporary disappointment to affect you in such a way as to cause permanent abandonment of plans, or you will later have cause to regret it.

Second Week.—Better news for you this week, and a much more cheerful outlook. You recover your good spirits and romance will occupy the thoughts of some of you.

Third Week.—Again your plans are upset and sent awry. Not at all a good week for finances. But there are compensations. Changes are occurring from which you may extract benefit if you are aware of the opportunities. Matrimonial prospects will occupy the thoughts of certain of you, and that department of life has a very promising appearance.

Fourth Week.—Events take a sudden turn for the better. Momentous news coming to your knowledge may revive your interest in your plans and lead to rapid progress. An unexpected journey may assume prominence in the lives of some. Accidents in the lives of others.

Great Leaders of the Occult (continued from page 43).

spiritual leader of the German section of the Theosophic Association which was formed in that year. Such was the adjustment of the spirit of authority with Twelfth House matters. But, when some years later Jupiter transited *p-Leonis* 641 (see Chart), Steiner became opposed to theosophy altogether and was excluded from the theosophical centre under English leadership.

Note the importance of this position of Jupiter in the Seventh House interacting with the natal double quadrature of Uranus-Sun-Saturn. For it was undoubtedly the cause which resulted in Steiner developing his own teaching in a series of writings which he called "Anthroposophy" (wisdom of humanity), and in the creation in 1913 of the Anthroposophical Society to further spiritual research on the lines of Steiner's principles.

We have further evidence of the action of the Sun-Uranus-Saturn configuration in Steiner's life in similar vein to the way in which it operated in his theosophical activities: for the Berlin Workers' School requested him to give them a course of lectures, concerning which Steiner himself says:—

"I explained to the Committee that if I took over the teaching I must lecture entirely according to my own views of evolution in human history, not in the style in which this is customary according to Marxism in Social-democratic circles."

His biographer, Arnold Freeman, says:—

"His lecturing was greatly appreciated. He became responsible for an increasing number of courses; and then the leaders of the school explained that they 'did not wish freedom in the proletarian movement, but rational compulsion.' And to the grief of his pupils his lecturing had to stop."

Steiner comments:—

"It is my impression that if the workers' movement had been followed with interest by a greater number of unprejudiced persons, and if the proletariat had been dealt with understandingly, this movement would have developed quite differently. But we

have left the people to live in their own class and we have lived in ours."

We have quoted the above passages because they reveal, with remarkable clarity, the psychology and feelings of the moment which are so pronounced a feature of the Saturn-quadrature-Uranus-configuration. Sun-Uranus-Saturn truly played a most important part in Steiner's life.

Now let us turn to the configuration which primarily affected his health, namely, the opposition of Saturn to the Sun. It is observable that this particular configuration produces debility and a catarrhal condition; and according to the records, it was physical exhaustion which finally terminated Steiner's earthly exertions on March 30th, 1925. On that date NEPTUNE was at Ω 20° transiting ζ *Leonis* in the Sixth House! URANUS was at Υ 23° approaching γ -Ceti 1504; and MARS was at Π 5° transiting ε -Tauri (the central birth-star of the double quadrature of Sun-Uranus-Saturn!)

* * * *

Before proceeding to study Madame Blavatsky's horoscope individually, let us compare its main features with those of Rudolf Steiner.

Steiner and Blavatsky have, it will be seen, two birth-stars which are identically the same, viz.:— ζ -*Leonis* (marking the natal position of the SUN in Blavatsky's horoscope, and JUPITER—his ruler—in Steiner's); and *p-Leonis* 641 (the natal position of SATURN on both horoscopes).

In addition, both Blavatsky and Steiner were born with the MOON in LIBRA—which means that both of them had the same identical type-personality.

* * * *

MADAME HELENA PETROVNA BLAVATSKY, born at Ekaterinoslav on July 31st (O.S.), 1831, inherited—as previously noted—her occult birth-right by virtue of the SUN-URANUS opposition, heightened by the simultaneous conjunction of URANUS with JUPITER. Then, with the MOON trining that URANUS-JUPITER conjunction (evoking interest in occult and spiritist phenomena) we have the celestial pattern of a most remarkable woman—a genius of a rare and special type.

It is observable that a person born under composite configurations of this kind transcends all earthly things and seems to gain beliefs and inspirations from another world.

But there are other configurations also present which mark her out as an individual of special gifts and force of personality. First there is the MARS-conjunction-SATURN configuration which is an indicator of erraticity, of violent but often short-lived enthusiasms, of impatient reactions towards opponents. Then we have the JUPITER-conjunction-URANUS configuration which marks her as a person inventive but disputatious, as a philosophic reformer, and as one who will most probably hold unusual religious or occult beliefs. There are many reasons for supposing that the world owes *The Secret Doctrine* to the presence of JUPITER-conjunction-URANUS in Blavatsky's horoscope.

Finally there is the SUN-opposition-JUPITER configuration which would have the effect of imparting adventurous tendencies to Madame Blavatsky and further stimulating her interest in the occult.

Let us now examine how these various configurations acted during her lifetime *via* her birth-stars.

Madame Blavatsky married in 1848 when Jupiter transited

5-Capricorni 1328 (marking the natal conjunction of Jupiter-Uranus); but the union was upset by the transit of Jupiter over *p-Leonis* 641 (position of the natal Mars-Saturn conjunction), and she separated from her husband after those few short months of married life. Then, with Saturn entering Aries (Ninth House), she began to travel extensively, visiting Canada, the United States of America, Texas, Mexico and India.

In 1852, with Saturn in Taurus opposing Jupiter in Scorpio (both planets squaring the birth-stars 5 *Leonis*, θ *Capricorni*, and 5 *Capricorni*) she made an unsuccessful attempt to enter Tibet (note the four houses simultaneously affected by the violent disharmony of the planets and birth-stars). But she was successful in this objective in 1856 when Jupiter entered Aries (Ninth House) for obvious astrological reasons.

In 1864 she again travelled Europe (Saturn in Libra in the Third and Mars and Neptune in Aries in the Ninth). In 1873 she went to New York (Neptune in Aries) and became associated with prominent spiritualists (Uranus, Jupiter and Mercury in Leo—First House). She showed these people that she could herself produce many of their phenomena without the aid of "spooks" (her own term). This was, of course, one of the manifestations of the natal Jupiter-Uranus conjunction, opposition Sun.

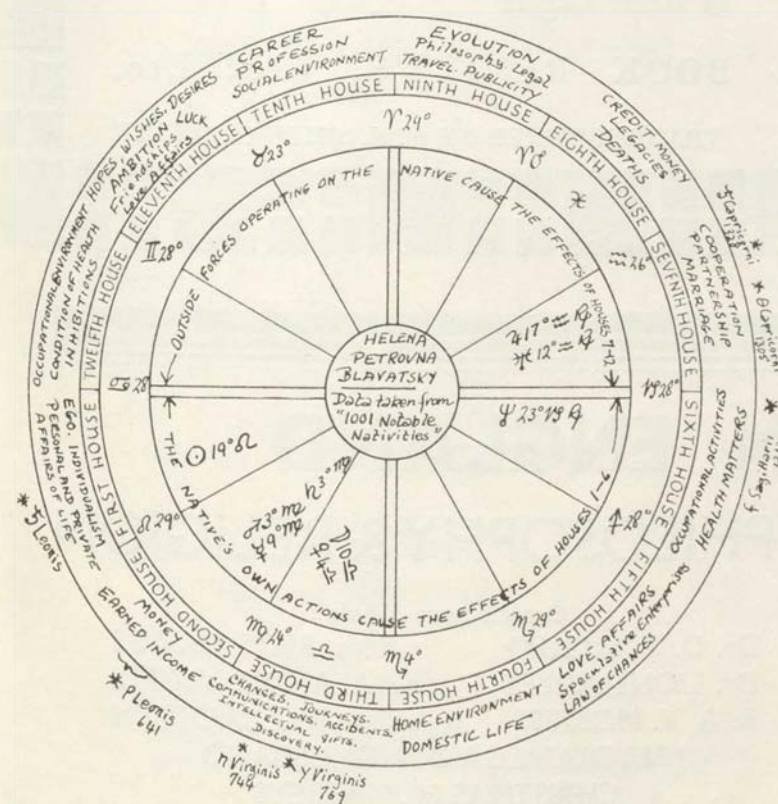
philosophy and science (a Jupiteran objective) and (3) to investigate the unexplained laws of nature and the powers latent in man (a further Uranian-Neptunian objective).

JUPITER was then transiting θ *Capricorni* 1305 and 5 *Capricorni* 1328 in the Seventh House; and Saturn was entering Aries, the Ninth House—travel. Also, at the same time, URANUS had entered Virgo and was transiting *p-Leonis* 641 (the natal position of the Mars-Saturn conjunction)—which explains why powerful attempts were made in certain quarters to bring her work and teaching into disrepute.

But, as her horoscope shows, Madame Blavatsky was a powerful Uranian; and despite such attacks her teachings grew—especially when Uranus began his seven-year transit through LIBRA. So that by 1891, when Saturn also entered the Third House and was trining *f-Sagittarii* 1212, she had nearly 100,000 acknowledged followers in all parts of the world.

She died on May 8th, 1891, when the NEW MOON was squaring 5 *Leonis*, θ *Capricorni* and 5 *Capricorni*, with MARS conjoining NEPTUNE in GEMINI and squaring *p-Leonis* 641 (over which birth-star SATURN was simultaneously transiting in opposition to JUPITER in PISCES).

Such was the formidable galaxy of configurations which laid the foundation of "White Lotus Day."



Aries

by Clare Cameron

Upon winter's frontier, taut and poised he stands,
The herald of the Sun, surveying dormant earth,
A fledgling of first Energy, whose destiny commands
The impulse that urges Spring to birth.

Mars has sped him from his wheel of fire,
Giving to his charge the rod of flame he wields.
Eager, uncontrolled now, an arrow of desire
Warrior-like he speeds to the iron-bound fields.

Lowered is the Ram's head, impetuous to break
With violence the stagnation of the clay.
Disdainful of discretion, swift he is to take
At the urge of valour his instinctive way.

But recall, O Aries, so young and yet untried,
How flame needs the shield, and the ram a charioteer.
Controlled must be thy courage, and brought low thy pride,
Ere the path of thy fulfilment shall appear.

Seek then to evolve, with Libra as thy mate,
And thy flame within her shall come to second birth
In the wand of Knowledge, which seeks to re-create
The order of the heavens in thy chaotic earth.

In November, 1875, Madame Blavatsky founded the Theosophical Society in New York. Uranus was then at Leo 19° transiting 5 *Leonis*. Mars and Saturn were conjoining in Aquarius and transiting 5 *Capricorni* 1305 and θ *Capricorni* 1328 in opposition to Uranus. Jupiter was in Scorpio (Fourth House) squaring them all!

In 1879 she went to India to reorganise the Theosophical Society, resolved to carry out three objectives:—(1) to form a nucleus of the universal brotherhood of humanity (a Uranian objective); (2) to promote the study of comparative religion,

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